Lord's Supper
Public Worship

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The Order for the Administration of the Holy Communion and Occasional Offices, according to the Use of the Church of England

London: William Pickering. 1844.

CHARLES WHITTINGHAM, PRINTER, CHISWICK.

The Order for the Administration of the Holy Communion and Occasional Offices according to the Use of the Church of England

The Contents of this Book.

1. The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion, throughout the Year.
2. The Order of the Ministration of the holy Communion.
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4. The Form of Solemnization of Matrimony.
5. The Thanksgiving of Women after Child-birth.
6. The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.
7. A Form of Prayer for the Fifth Day of November.
8. A Form of Prayer for the Thirtieth Day of January.
9. A Form of Prayer for the Twenty-ninth Day of May.
10. A Form of Prayer for the Twentieth Day of June.

The
Collects, Epistles, and Gospels
to be used throughout the year.

¶ Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may [65]
cast away the works of darkness, and put upon us the armour of light now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

¶ This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epistle.

OWe no man any thing, but to love one Rom. xiii. 8.
another: for he that loveth another hath [66]
fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that,

knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel.

S. Mat. xxi. 1.

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God; and cast out all them that sold and bought in the temple, and overthrew the tables of the mony-changers, and the seats

of them that ſold doves, and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.

The ſecond Sunday in Advent.

The Collect.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. Amen. [68]

The Epiſtle.

WHatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus: That ye may with one mind, and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God. Now I ſay, That Jeſus Chriſt was a miniſter of the circumciſion, for the truth of God, to confirm the promiſes made unto the fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. And again he ſaith, Rejoyce, ye Gentiles, with his people. And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. Now Rom. xv. 4. [69]

the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

The Gospel.

S. Luk. xxi. 25.

[70]

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things, which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

[71]

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. Amen.

The Third Sunday in Advent.

The Epiſtle.

LEt a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover, it is required in ſtewards, that a man be found faithful. But with me it is a very ſmall thing, that I ſhould be judged of you, or of mans judgment: yea, I judge not mine own ſelf. For I know nothing by my ſelf, yet am I not hereby juſtified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God. 1 Cor. iv. 1. [72]

The Goſpel.

NOw when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them. And bleſſed is he whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft rayment? behold, they that wear ſoft clothing are in kings houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. S. Matth. xi. 2. [73]

The fourth Sunday in Advent.

The Collect.

[74] O Lord, raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us; that whereas through our ſins and wickedneſs, we are ſore let and hindered in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatiſfaction of thy Son our Lord; to whom with thee and the Holy Ghoſt be honour and glory, world without end. Amen.

The Epiſtle.

Phil. iv. 4. [75] REjoyce in the Lord alway, and again I ſay, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel.

S. John i. 19. [76] THis is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem to aſk him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord,

as ſaid the prophet Eſaias: And they which were ſent, were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet? John anſwered them ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whoſe ſhoes lachet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of Chriſt, commonly called Chriſtmas-day.

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy [77] holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, world without end. Amen.

The Epiſtle.

GOd, who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better than the angels, as he hath by inheritance ob- Heb. i. 1. [78]

tained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels, he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever, a ſcepter of righteouſneſs is the ſcepter of thy kingdom. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God hath anointed thee with the oyl of gladneſs above thy fellows. And, Thou Lord in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Goſpel.

S. John i. 1.

[79]

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from God, whoſe name was John. The ſame came for a witneſs to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lightneth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name: Which were born not

of bloud, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth.

S. Stephens day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our persecuters by the example of thy first Martyr Saint Stephen, who prayed for his murtherers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our onely Mediatour and Advocate. Amen. [80]

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.

For the Epistle.

STephen being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cryed out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young mans feet, whose name was Saul. And they stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down and cryed with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. Acts vii. 55. [81]

S. John the Evangelists day.

The Gospel.

S. Matth. xxiii. 34. [82]

BEhold, I send unto you prophets, and wise-men, and scribes; and some of them ye shall kill and crucifie; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous bloud shed upon the earth, from the bloud of righteous Abel, unto the bloud of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

S. John the Evangelists day.

The Collect.

[83] MErciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epistle.

1 S. John i. 1. [84] THat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifested, and we have seen it, and bear witness,

and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us) That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the bloud of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his Word is not in us.

The Goſpel.

JEſus ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die; but, if I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe, that even the world it ſelf could not contain the books that ſhould be written.

S. John xxi. 19. [85]

The Innocents day.

The Collect.

[86] O Almighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorifie thee by their deaths; mortifie and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorifie thy holy Name, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

Revel. xiv. 1. [87] I Looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the hundred and forty and four thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel.

S. Matth ii. 13. [88] T He angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young childe, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he

took the young child, and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-day.

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit ever one God, world without end. Amen. [89]

The Epiſtle.

NOw I ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all; but he is under tutours and governours, until the time appointed of the Father. Even ſo we, when we were children, were in bondage under the elements of the world: But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under Gal. iv. 1. [90]

the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The Goſpel.

S. Mat. i. 18.

[91] THe birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, (before they came together) ſhe was found with child of the Holy Ghoſt. Then Joſeph her huſband, being a juſt man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins. (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name Emmanuel, which being interpreted, is, God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till ſhe had brought forth her firſt-born Son, and he called his name Jeſus.

The Circumciſion of Chriſt.

The Collect.

[92] ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things

obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. Amen.

The Epiſtle.

BLeſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: And the father of circumciſion, to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. For the promiſe, that he ſhould be the heir of the world, was not to Abraham or to his ſeed, through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect. Rom. iv. 8. [93]

The Goſpel.

AND it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen it, they made known abroad the ſaying which was told them concerning this child. And all they that heard it, wondered at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things, and pondered them in her heart. And the ſhepherds returned, glorifying S. Luk. ii. 15. [94]

and praiſing God for all the things that they had heard and ſeen, as it was told unto them. And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

¶ The ſame Collect, Epiſtle and Goſpel ſhall ſerve for every day after unto the Epiphany.

The Epiphany,
or the manifeſtation of Chriſt to the Gentiles.

The Collect.

[95] O God, who by the leading of a ſtar didſt manifeſt thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious godhead, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Ephes. iii. 1. [96] FOr this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the myſtery (as I wrote afore in few words, whereby when ye reade ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: Whereof I was made a miniſter, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee, what is the fellowſhip of the myſtery, which

from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness, and access with confidence by the faith of him.

The Gospel.

When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together; he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: For out of thee shall come a Governour that shall rule my people Israel. Then Herod when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoyced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

S. Matth. ii. 1.

The first Sunday after the Epiphany.

The Collect.

[98] O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive, and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Rom. xii. 1. [99] I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we being many are one body in Chriſt, and every one members one of another.

The Goſpel.

S. Luke ii. 41. [100] NOw his parents went to Jeruſalem every year at the feaſt of the paſſover. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem, and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the

company, went a days journey, and they ſought him among their kinsfolk and acquaintance. And when they found him not, they turned back againe to Jeruſalem, ſeeking him. And it came to paſs that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold thy father and I have ſought thee ſorrowing. And he ſaid unto them, How is it, that ye ſought me? wiſt ye not that I muſt be about my fathers buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

The ſecond Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth, mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. Amen. [101]

The Epiſtle.

HAving then gifts, differing according to the grace that is given to us, whether propheſie, let us propheſie according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth on exhortation: he that giveth let him do it with ſimplicity; he that ruleth with diligence; he that ſheweth Rom. xii. 6. [102]

mercy, with chearfulnels. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoycing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs and curſe not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel.

S. John ii. 1. [103]

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine: Jeſus ſaith unto her, woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now and bear unto the governour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the Governour of the feaſt called the Bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

The Third Sunday after the Epiphany.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. Amen. [104]

The Epiſtle.

BE not wiſe in your own conceits. Recompenſe no man evil for evil Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Rom. xii. 16. [105]

The Goſpel.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand and touched him, ſaying, I will be thou clean. And immediately his leproſie was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thy ſelf to the prieſt, and offer the gift that Moſes commanded for a teſtimony unto them. And when Jeſus was entred into Capernaum, there came unto him a centurion beſeeching him, and ſaying, Lord my ſervant lieth at home ſick of the palſie, grievouſly tor- S. Mat. viii. 1. [106]

mented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word only and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham and Iſaac, and Jacob in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf ſame hour.

The fourth Sunday after the Epiphany.

The Collect.

[107] GOd, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; Grant to us ſuch ſtrength and protection, as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Rom. xiii. 1. [108] LEt every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For Rulers are not a terrour to good works,

but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo; for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel.

AND when he was entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? And when he was come to the other ſide into the countrey of the Gergeſens, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine, feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled,

S. Mat. viii. 23.

and went their ways into the city, and told every thing, and what was befaln to the poſſeſſed of the devils. And behold the whole city came out to meet Jeſus: and when they ſaw him, they beſought him, that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Collect.

[110] O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Col. iii. 12. [111] PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him.

The Sixth Sunday after the Epiphany.

The Gospel.

THe kingdom of heaven is likened unto a man, which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leaſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn. S. Mat. xiii. 24. [112]

The ſixth Sunday after the Epiphany.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purifie our ſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghoſt, he liveth and reigneth ever one God world without end. Amen. [113]

The Sixth Sunday after the Epiphany.

The Epiſtle.

1 S. John iii. 1.

[114]

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him ſinneth not: whoſoever ſinneth hath not ſeen him, neither known him. Little children, let no man deceive you: he that doth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

The Goſpel.

S. Mat. xxiv. 23.

[115]

THen if any man ſhall ſay unto you, Lo here is Chriſt or there: believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days, ſhall the ſun be darkned, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and

the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima,
or the third Sunday before Lent.

The Collect.

Lord, we beseech thee favourably to hear [116] the prayers of thy people, that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the holy Ghost ever one God, world without end. Amen.

The Epistle.

Now ye not that they which run in a race, 1 Cor. ix. 24. run all, but one receiveth the prize? So [117] run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I my self should be a cast-away.

Septuagesima Sunday.

The Gospel.

S. Matth. xx. 1.

[118]

THe kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more, and they likewise received every man a peny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a peny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

Sexageſima Sunday.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. Amen. [119]

The Epiſtle.

YE ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I fourty ſtripes ſave one. Thrice was I beaten with rods. Once was I ſtoned. Thrice I ſuffered ſhipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey-men; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and 2 Cor. xi. 19. [120]

Sexagesima Sunday.

I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel.

S. Luke viii. 4.

[121]

When much people were gathered together, and were come to him out of every city, he spake by a parable, A sower went out to sow his seed: and as he sowed, some fell by the way side, and it was troden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground & sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Quinquageſima Sunday.

The Sunday called Quinquageſima or the next Sunday before Lent.

The Collect.

O Lord, who haſt taught us, that all our doings without charity are nothing worth; Send thy holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and of all vertues, without which whoſoever liveth is counted dead before thee: Grant this for thine only Son Jeſus Chriſts ſake. Amen. [122]

The Epiſtle.

Though I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinckling cymbal. And though I have the gift of propheſie, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth, but whether there be propheſies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we propheſie in part. But when that which is perfect is come, then that which is in part ſhall be done away. When I was a child I ſpake as a child, I under- 1 Cor. xiii. 1. [123]

ſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The Goſpel.

S. Luke xviii. 31.

THen Jeſus took unto him the twelve and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on. And they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging: And hearing the multitude paſs by, he aſked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus thou ſon of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou ſon of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he aſked him, ſaying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw it, gave praiſe unto God.

The First Day of Lent.

The first day of Lent, commonly called Ashwednesday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen. [125]

¶ This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epistle.

TUrn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Joel ij. 12. [126]

The First Sunday in Lent.

The Gospel.

S. Mat. vi. 16.

[127]

Hen ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

[128]

Lord, who for our sake didst fast fourty days and fourty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit; we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. Amen.

The Epistle.

2 Cor. vi. 1.

[129]

E then as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation; giving no offence in

any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel.

Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted fourty days and fourty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministred unto him. S. Mat. iv. 1.

The Second Sunday in Lent.

The ſecond Sunday in Lent.

The Collect.

[131] ALmighty God, who ſeeſt that we have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 Thes. iv. 1. [132] WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

The Goſpel.

S. Matth. xv. 21. [133] JEſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David, my daughter is grievouſly vexed with

a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy majesty, to be our defence against all our enemies, through Jesus Christ our Lord. Amen. [134]

The Epistle.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of dis- Ephes. v. 1. [135]

obedience. Be not ye therefore partakers with them; For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the ſpirit is in all goodneſs, and righteouſneſs, and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel.

S. Luke xi. 14.

[136]

JEſus was caſting out a devil, and it was dumb. And it came to paſs when the devil was gone out, the dumb ſpake; and the people wondred. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And other tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt it ſelf, is brought to deſolation; and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace; but when a ſtronger then he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me; is againſt me: and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe, whence I came out. And when he cometh, he findeth it ſwept and

garniſhed. Then goeth he and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there; and the laſt ſtate of that man is worſe than the firſt. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, we beſeech thee, Almighty God, [137] that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. Amen.

The Epiſtle.

TEll me, ye that deſire to be under the law, Gal. iv. 21. do ye not hear the law? For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh; but he of the free-woman was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many moe children then ſhe which hath an huſband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, [138]

he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel.

S. John vj. 1. [139]

JEsus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and preſerved evermore, both in body and ſoul, through Jeſus Chriſt our Lord. Amen. [140]

The Epiſtle.

CHriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to ſay, not of this building; neither by the bloud of goats and calves; but by his own bloud he entred in once into the holy place, having obtained eternal redemption for us. For if the bloud of bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the bloud of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? And for this cauſe he is the Mediatour of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance. Heb. ix. 11. [141]

The Goſpel.

JEſus ſaid, Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say S. John viij. 46. [142]

we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, now we know that thou hast a devil. Abraham is dead, and the prophets; and thou saiest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead: and the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your Father Abraham rejoyced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

[143] ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Sunday next before Easter.

The Epistle.

LEt this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likenes of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse. Wherefore God also hath highly exalted him, and given him a Name, which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ij. 5. [144]

The Gospel.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent bloud. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of bloud. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of bloud unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that S. Matth. xxvij. 1. [145]

was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the bloud of this just person: see ye to it. Then answered all the people, and said, His bloud be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when

they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vineger to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the son of God, come down from the cross. Likewise also the chief priests mocking him, with the Scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the son of God. The Thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge and filled it with vineger, and put it on a reed, and

gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus when he had cried again with a loud voice yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly, saying, Truly this was the son of God.

Munday before Easter.

For the Epistle.

Isai. lxiii. 1.

WHo is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that

the Lord hath bestowed on us, and the great goodnes towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction, he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembred the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou O Lord, art our Father, our redeemer, thy Name is from everlasting. O Lord, Why hast thou made us to erre from thy waies? and hardned our hearts from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

Munday before Easter.

The Gospel.

S. Mark xiv. 1.

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After two dayes was the feast of the passover, and of unleavened bread: and the chief priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uprore of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more then three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you alwayes, and whensoever ye will, ye may do them good: but me ye have not alwayes. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room fur-

nished, and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my bloud of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, untill that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him; Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that

if it were possible the hour might pass from him. And he said, Abba, father; All things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; Behold the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords, and staves, from the chief Priests, and the Scribes, and the Elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was dayly with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, and the Scribes; and Peter followed him afar off, even into the palace of the high Priest: and he sat with the servants, and warmed himself at the fire; and the chief Priests, and

all the councel sought for witnels against Jesus to put him to death, and found none. For many bare false witnels against him, but their witnels agreed not together. And there arose certain, and bare false witnels against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three dayes, I will build another made without hands. But neither so did their witnels agree together. And the high Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witnels against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle.

Isai. l. 5.

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THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that pluced off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me: Let us stand together; who is mine adversary: let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me: Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light: let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel.

S. Mark xv. 1.

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ANd straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews: And he answering, said unto him, Thou saiest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing: behold how many things they witness against thee. But Jesus yet answered nothing:

so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (For he knew that the chief priests had delivered him for envy) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? and they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshiped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander, and Rufus, to bear his crois. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink, wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucifie two thieves, the one on his right hand, and the other on

his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressors. And they that passed by, railed on him, waging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle.

Heb. ix. 16.

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Where a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without bloud: For when Moses had spoken every precept to all the people, according to the law, he took the bloud of calves,

and of goats, with water and ſcarlet wooll, and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the bloud of the teſtament, which God hath enjoyned unto you. Moreover, he ſprinkled with bloud both the tabernacle, and all the veſſels of the miniſtry. And almoſt all things are by the law purged with bloud; and without ſhedding of bloud is no remiſſion. It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe. For Chriſt is not entred into the holy places made with hands, which are the figures of the true, but into heaven it ſelf, now to appear in the preſence of God for us; nor yet that he ſhould offer himſelf often, as the high prieſt entreth into the holy place every year with bloud of others: for then muſt he often have ſuffered ſince the foundation of the world; but now once in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgement: ſo Chriſt was once offered to bear the ſins of many; and unto them that look for him, ſhall he appear the ſecond time without ſin unto ſalvation.

The Goſpel.

NOw the feaſt of unleavened bread drew nigh, which is called the paſſover. And the chief Prieſts, and Scribes ſought how they might kill him; for they feared the people. Then entred Satan into Judas ſurnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief Prieſts, and captaines, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promiſed, and ſought opportunity to betray him unto them, in the abſence of the multitude. Then came the day of unleavened bread, when the paſſover muſt be killed. And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat. And they

S. Luke xxii. 1.

said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down and the twelve Apostles with him. And he said unto them, with desire I have desired to eat this passover with you before I suffer. For I say unto you I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my bloud, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the son of man goeth as it was determined; but wo unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactours. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my father

hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthning him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of bloud falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him,

saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high Priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief Priests, and captains of the temple, and the Elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high Priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief Priests, and the Scribes came together, and led him into their councel, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the son of man sit on the right hand of the power of God. Then said they all,

Thursday before Easter.

Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

Thursday before Easter.

The Epistle.

IN this that I declare unto you, I praise you not; that you come together not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lords supper: For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not: For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my bloud: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and bloud of the Lord. But let a man examine himself, and so let him eat of that bread,

1 Cor. xi. 17. [152]

and drink of that cup. For he that eateth, and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastned of the Lord, that we should not be condemned with the world. Wherefore, my brethen, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel.

S. Luke xxiii. 1.

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THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou saiest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests, and scribes stood and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends toge-

ther; for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder was cast in prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, crucifie him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him and let him go. And they were instant with loud voices, requiring that he might be crucified: And the voices of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the daies are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactours led with him to be put to death. And when they were come

to the place which is called Calvary, there they crucified him; and the malefactours, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the souldiers also mocked him, coming to him, and offering him vineger, and saying, If thou be the king of the Jews, save thy self. And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactours, which were hanged, railed on him, saying, If thou be Christ, save thy self, and us. But the other answering, rebuked him, saying, Doest not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour. And there was a darkness over all the earth, until the ninth hour. And the sun was darkned, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

ALmighty God, we beſeech thee graciouſly [154]
to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs, who now liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. Amen.

ALmighty and everlaſting God, by whoſe [155]
Spirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. Amen.

OMerciful God, who haſt made all men, [156]
and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy word; and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one Shepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. Amen.

Good Friday.

The Epiſtle.

Heb. x. 1.

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THe law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the bloud of bulls and of goats ſhould take away ſins: Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings, and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices which can never take away ſins. But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified: Whereof the holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to

enter into the holieſt by the bloud of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh: And having an high Prieſt over the houſe of God; let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of our faith without wavering: (for he is faithful that promiſed) And let us conſider one another to provoke unto love, and to good works; not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another: and ſo much the more, as ye ſee the day approaching.

The Goſpel.

Pilate therefore took Jeſus, and ſcourged him. And the ſouldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, Hail king of the Jews: And they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, Behold the man. When the chief Prieſts therefore, and officers ſaw him, they cried out, ſaying, Crucifie him, crucifie him. Pilate ſaith unto them, Take ye him, and crucifie him: for I finde no fault in him. The Jews anſwered him, We have a law, and by our law, he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid; and went again into the judgement-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not, that I have power to crucifie thee, and have power to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered

S. John xix. 1.

me unto thee hath the greater ſin. And from thence forth Pilate ſought to releaſe him: but the Jews cryed out, ſaying, If thou let this man go, thou art not Ceſars friend: Whoſoever maketh himſelf a king, ſpeaketh againſt Ceſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſate down in the judgement-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate ſaith unto them, Shall I crucifie your king? The chief prieſts anſwered, We have no king but Ceſar. Then delivered he him therefore unto them to be crucified: and they took Jeſus and led him away. And he bearing his croſs, went forth into a place called the place of a ſcull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine. Then ſaid the chief prieſt of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am the king of the Jews. Pilate anſwered, What I have written, I have written. Then the ſouldiers, when they had crucified Jeſus, took his garments, (and made four parts, to every ſouldier a part) and alſo his coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the Scripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſouldiers did. Now there ſtood by the croſs of Jeſus, his mother and his mothers ſiſter, Mary, the wife of Cleophas, and Mary Magdalen. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by,

whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vineger: and they filled a spunge with vineger, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vineger, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out bloud and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him, whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death we may pass to our joyful resurrection, for his merits, who dyed, and [159]

was buried, and rose again for us, thy son Jesus Christ our Lord. Amen.

The Epistle.

1 S. Pet. iij. 17.

[160]

IT is better, if the will of God be so, that ye suffer for well-doing, then for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the dayes of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The Gospel.

S. Matth. xxvij. 57.

[161]

WHen the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewen out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third

day, leſt his diſciples come by night and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt errour ſhall be worſe than the firſt. Pilate ſaid unto them, Ye have a watch, go your way, make it as ſure as you can. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

Eaſter day.

¶ At Morning Prayer, inſtead of the Pſalm, O come let us, &c. theſe Anthems ſhall be ſung or ſaid.

CHriſt our paſſover is ſacrificed for us: therefore let us keep the feaſt. Not with the old leaven nor with the leaven of malice and wickedneſs: but with the unleavened bread of ſincerity and truth. 1 Cor. v. 7. [162]

CHriſt being raiſed from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord. Rom. vj. 9. [163]

CHriſt is riſen from the dead: and become the firſt-fruits of them that ſlept. For ſince by man came death: by man came alſo the reſurrection of the dead. For as in Adam all die: even ſo in Chriſt ſhall all be made alive. 1 Cor. xv. 20. [164]

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now and ever ſhall be: world without end. Amen.

Easter day.

The Collect.

[165] ALmighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. Amen.

The Epistle.

Col. iij. 1. [166] IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them.

The Gospel.

S. John xx. 1. [167] THe first day of the week cometh Mary Magdalen early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other

disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Munday in Easter Week.

The Collect.

ALmighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost ever one God, world without end. Amen. [168]

For the Epistle.

PEter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousnes, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know, which was published throughout Acts x. 34. [169]

all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testifie that it is he who was ordained of God, to be the judge of quick and dead. To him give all the prophets witnes, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel.

S. Luke. xxiv. 13.

BEhold two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eies were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these daies? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third

day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, who were early at the ſepulchre; and when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them who were with us, went to the ſepulchre, and found it even ſo as the women had ſaid; but him they ſaw not. Then he ſaid vnto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken: ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himſelf. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent: and he went in to tarry with them. And it came to paſs, as he ſat at meat with them he took bread, and bleſſed it, and brake, and gave to them. And their eies were opened, and they knew him, and he vaniſhed out of their ſight. And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, ſaying, The Lord is riſen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter week.

The Collect.

[171] ALmighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou doest put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God world without end. Amen.

For the Epistle.

Acts xiii. 26. [172] MEn, and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many daies of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corrup-

tion, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men, and brethren, that through this man is preached unto you the forgivenes of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your daies, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel.

JEsus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an hony-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day;

S. Luke xxiv. 36.

and that repentance and remiſſion of ſins ſhould be preached in his Name among all nations, beginning at Jeruſalem. And ye are witneſſes of theſe things.

The firſt Sunday after Eaſter.

The Collect.

[174] ALmighty Father, who haſt given thine only Son to die for our ſins, and to riſe again for our juſtification; Grant us ſo to put away the leaven of malice and wickedneſs, that we may alway ſerve thee in pureneſs of living and truth, through the merits of the ſame thy Son Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 S. John v. 4. [175] WHatſoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This is he that came by water and bloud, even Jeſus Chriſt; not by water only, but by water and bloud: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the bloud: and theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.

The Second Sunday after Easter.

The Gospel.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, Receive ye the holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. S. John xx. 19. [176]

The second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine onely Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may alwayes most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen. [177]

The Epistle.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto 1 S. Pet. ij. 19. [178]

were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the shepherd, and Bishop of your souls.

The Gospel.

S. John x. 11.

[179]

JEsus said I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

[180]

ALmighty God, who shewest to them that be in errour the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and fol-

low all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. Amen.

The Epiſtle.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King, as ſupreme; or unto governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloak of maliciouſneſs; but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

1 S. Pet. ij. 11.

[181]

The Goſpel.

JEſus ſaid to his diſciples, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me; and Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among your ſelves, of that I ſaid, A little while, and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me? Verily, verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoyce: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned

S. John xvj. 16.

[182]

into joy. A woman when she is in travail, hath sorrow, because her hour is come: but assoon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

[183] ALmighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise, that so among the sundry, and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The Epistle.

S. Jam. j. 17. [184] EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kinde of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousnes of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The Fifth Sunday after Easter.

The Gospel.

JEsus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgement; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you. S. John xvi. 5. [185]

The fifth Sunday after Easter.

The Collect.

LOrd, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. [186]

Amen.

The Fifth Sunday after Easter.

The Epistle.

S. Jam. j. 22.

[187]

BE ye doers of the word, and not hearers onely, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel.

S. John xvj. 23.

[188]

VErily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His disciples said unto him; Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold the hour cometh, yea,

is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion day.

The Collect.

GRant, we beſeech thee, Almighty God, [189] that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. Amen.

For the Epiſtle.

THe former treatiſe have I made, O Theophilus, of all that Jeſus began both to [190] do and teach, until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them fourty days, and ſpeaking of the things pertaining to the kingdom of God: And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt not many days hence. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he Acts j. 1.

ſaid unto them, It is not for you to know the times, or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after that the holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

The Goſpel.

S. Mark xvj. 14.

[191]

JEſus appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after Ascension day.

The Collect.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. Amen. [192]

The Epistle.

The end of all things is at hand; be ye therefore sober, and watch unto prayer. [193] And above all things have fervent charity among your selves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it, as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. 1 S. Pet. iv. 7.

The Gospel.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. [194] And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not S. John xv. 26. and part of Chapter xvi.

be offended. They ſhall put you out of the ſynagogues: yea the time cometh, that whoſoever killeth you will think that he doth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me; but theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

Whitſunday.

The Collect.

[195] GOd, who as at this time didſt teach the hearts of thy faithful people by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. Amen.

For the Epiſtle.

Acts ii. 1. [196] WHen the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: And they were all filled with the holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our

own tongue wherein we were born: Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia, and Pamphilia, in Egypt, and in the parts of Libya, about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel.

JEſus ſaid unto his diſciples, If ye love me keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him. Judas ſaith unto him, (not Iſcariot) Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world? Jeſus anſwered, and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine; but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I

S. John xiv. 15.

unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Munday in Whitſun Week.

The Collect.

[198] GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. Amen.

For the Epiſtle.

Acts x. 34. [199] THen Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) That word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the holy Ghoſt and with power, who went about doing good, and healing all that were oppreſſed

of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words the holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt. For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Goſpel.

GOd ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

S. John iii. 16.

Tuesday in whitsun week.

The Collect.

[201] GOd, who as at this time didst teach the hearts of thy faithful people by sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth, and reigneth with thee in the unity of the same Spirit, one God world without end. Amen.

For the Epistle.

Acts viii. 14. [202] WHen the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghost. (For as yet he was fallen upon none of them: onely they were baptized in the name of the Lord Jesus) Then laid they their hands on them, and they received the holy Ghost.

The Gospel.

S. John x. 1. [203] VErily, verily I say unto you, he that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto

them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again; Verily, verily I ſay unto you, I am the door of the ſheep. All that ever came before me are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

[204] ALmighty, and everlaſting God, who haſt given unto us thy ſervants grace by the confeſſion of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt, and reigneſt one God world without end. Amen.

For the Epiſtle.

Rev. iv. 1. [205] AFter this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit; and behold, a throne was ſet in heaven, and one ſat on the throne, and he that ſat, was, to look upon, like a jaſper, and a ſardine ſtone: and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty

elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne there was a ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.

The Goſpel.

S. John iii. 1.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: For no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh,

is flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him; How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. Amen. [207]

The Epistle.

Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God 1 S. John iv. 7. [208]

ſent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen and do teſtifie, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgement, becauſe as he is, ſo are we in this world. There is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment: He that feareth, is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from him, that he who loveth God, love his brother alſo.

The Goſpel.

S. Luke xvi. 19.

[209]

THere was a certain rich man, who was clothed in purple, and fine linen, and fared ſumptuouſly every day. And there was a certain begger named Lazarus, who was laid at his gate full of ſores; and deſiring to be fed with the crumbs, which fell from the rich mans table: moreover the dogs came and licked his ſores. And it came to paſs that the begger died, and was carried by the angels into Abrahams boſom: the rich man alſo died and was buried. And in hell he lift up his eies being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid,

Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham ſaid, Son, remember, that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed: ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my fathers houſe: For I have five brethren; that he may teſtifie unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead.

The ſecond Sunday after Trinity.

The Collect.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. Amen. [210]

The Epiſtle.

MArvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren: He that loveth not his brother abideth in death. Whoſoever hateth his brother, is a murderer; and ye know that 1 S. John iii. 13. [211]

no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel.

S. Luke xiv. 16.

A Certain man made a great supper, and bade many; & sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I haue married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast

commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my Supper.

The third Sunday after Trinity.

The Collect.

O Lord, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. Amen. [213]

The Epiſtle.

ALl of you be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant, becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen. 1 S. Pet. v. 5. [214]

The Fourth Sunday after Trinity.

The Gospel.

S. Luke xv. 1.

[215]

THen drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? And when he hath found it, he laieth it on his ſhoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance. Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

[216]

O God, the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Encreaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſts ſake our Lord. Amen.

The Fourth Sunday after Trinity.

The Epiſtle.

I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. Rom. viii. 18. [217] For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but our ſelves alſo, which have the firſt-fruits of the ſpirit, even we with our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body.

The Goſpel.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over ſhall men give into your boſom. For with the ſame meaſure that ye mete withall, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye. S. Luke vi. 36. [218]

The fifth Sunday after Trinity.

The Collect.

[219] GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 S. Pet. iii. 8. [220] BE ye all of one minde, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing; but contrarywiſe bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good daies, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye, and be not afraid of their terrour, neither be troubled; but ſanctifie the Lord God in your hearts.

The Goſpel.

S. Luke. vi. [221] IT came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Geneſareth; and ſaw two ſhips ſtanding by the lake: but the fiſher-men were gone out of them, and were waſhing their nets. And he entred into one of the ſhips, which was Simons, and prayed

him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs at thy word, I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both their ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him at the draught of the fiſhes which they had taken: And ſo was alſo James, and John, the ſons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him.

The ſixth Sunday after Trinity.

The Collect.

[222]

O God, who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. Amen.

The Sixth Sunday after Trinity.

The Epiſtle.

Rom. vi. 3.

[223]

KNow ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father; even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead, is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him; knowing, that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord.

The Goſpel.

S. Mat. v. 20.

[224]

JEſus ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgement. But I ſay unto you, that whoſoever is angry with his brother without a cauſe ſhall be in danger of the judgement: and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the councel: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy

brother, and then come and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

The ſeventh Sunday after Trinity.

The Collect.

[225]

O Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Rom. vi. 19.

[226]

I Speak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

The Eighth Sunday after Trinity.

The Gospel.

S. Mark viii. 1.

[227]

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three daies, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfie these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them, and they did set them before the people. And they had a few small fishes; and he blessed and commanded to set them also before them. So they did eat and were filled: And they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand. And he sent them away.

The eighth Sunday after Trinity.

The Collect.

[228]

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord.

Amen.

The Eighth Sunday after Trinity.

The Epiſtle.

BRethren, we are debters, not to the fleſh, to live after the fleſh: For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it ſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together. Rom. viii. 12. [229]

The Goſpel.

BEware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits: Do men gather grapes of thorns, or figs of thiſtles? Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven. S. Math. vij. 15. [230]

The ninth Sunday after Trinity.

The Collect.

[231] GRant to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 Cor. x. 1. [232] BRethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual rock that followed them; and that rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above

that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The Goſpel.

JEſus ſaid unto his diſciples, There was a certain rich man who had a ſteward, and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip; for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my Lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lords debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to your ſelves friends of the Mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations. S. Luke xvj. 1. [233]

The tenth Sunday after Trinity.

The Collect.

INcline thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. Amen. [234]

The Tenth Sunday after Trinity.

The Epiſtle.

1 Cor. xij. 1.

[235]

Oncerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withall. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel.

S. Luke xix. 41.

[236]

ND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace: but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou knoweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer,

but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy Almighty power, moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. Amen. [237]

The Epiſtle.

BRethren, I declare unto you the Goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures; and that he was buried; and that he roſe again the third day according to the Scriptures; and that he was ſeen of Cephas, then of the twelve. After that he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent; but ſome are faln aſleep. After that he was ſeen of James; then of all the Apoſtles; and laſt of all he was ſeen of me alſo, as of one born out of due time: For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly then they all; yet not I, but the grace of God which was with me: Therefore whether it were I or they, ſo we preach, and ſo ye believed. 1 Cor. xv. 1. [238]

The Twelfth Sunday after Trinity.

The Gospel.

S. Luke xviij. 9.

[239]

JEsus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

[240]

ALmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

The Epistle.

2 Cor. iij. 4.

[241]

SUch trust have we through Christ to Godward. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter, but of the

Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death written and engraven in ſtones was glorious; ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; How ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel.

IEſus departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue; and looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened. And ſtraitway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man; but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well; he maketh both the deaf to hear, and the dumb to ſpeak. S. Mark vij. 31. [242]

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly [243]

promiſes, through the merits of Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Gal. iij. 16.

[244]

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one; And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſannul; that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one, but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel.

S. Luke x. 23.

[245]

BLeſſed are the eyes which ſee the things that ye ſee. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he will-

ing to juſtifie himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oyl, and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go and do thou likewiſe.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. Amen. [246]

The Fourteenth Sunday after Trinity.

The Epistle.

Gal. v. 16.

[247]

I Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs have crucified the flesh with the affections and lusts.

The Gospel.

S. Luke xvij. 11.

[248]

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. Amen. [249]

The Epiſtle.

WE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen. Gal. vj. 11. [250]

The Goſpel.

NO man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon. Therefore I ſay unto you, Take no thought for your life, what ye S. Matth. vj. 24. [251]

ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field how they grow: they toil not, neither do they ſpin: And yet I ſay unto you, that even Solomon in all his glory was not arayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithall ſhall we be clothed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.

The ſixteenth Sunday after Trinity.

The Collect.

[252] O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. Amen.

The Sixteenth Sunday after Trinity.

The Epiſtle.

I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be ſtrengthned with might by his Spirit in the inner man: That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen. Epheſ. iij. 13. [253]

The Goſpel.

AND it came to paſs the day after, that Jeſus went into a city called Naim, and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not. And he came and touched the biere, (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all, and they glorified God, ſaying, that a great Prophet is riſen up among us, and that God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about. S. Luk. vij. 11. [254]

The Seventeenth Sunday after Trinity.

The seventeenth Sunday after Trinity.

The Collect.

[255] LOrd, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The Epistle.

Eph. iv. 1. [256] THerefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel.

S. Luk. xiv. 1. [257] IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him who had the dropsie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straight-way pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief

rooms, ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee, cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. Amen. [258]

The Epiſtle.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the teſtimony of Chriſt was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt. 1 Cor. i. 4. [259]

The Nineteenth Sunday after Trinity.

The Gospel.

S. Matth. xxij. 34.

[260]

When the Phariſees had heard that Jeſus had put the Sadduces to ſilence, they were gathered together. Then one of them, who was a lawyer, aſked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in Spirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his Son? And no man was able to anſwer him a word, neither durſt any man (from that day forth) aſk him any moe queſtions.

The nineteenth Sunday after Trinity.

The Collect.

[261]

O God, for as much as without thee we are not able to pleaſe thee; Mercifully grant, that thy holy Spirit may in all things direct, and rule our hearts, through Jeſus Chriſt our Lord. Amen.

The Nineteenth Sunday after Trinity.

The Epiſtle.

THis I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the underſtanding darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their hearts: who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt: If ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: That ye put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore putting away lying, ſpeak every man truth with his neighbour; for we are members one of another. Be ye angry and ſin not. Let not the ſun go down upon your wrath: Neither give place to the devil. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you.

Eph. iv. 17.

The Twentieth Sunday after Trinity.

The Gospel.

S. Matth. ix. 1.

[263]

JEsus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go into thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

[264]

ALmighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may chearfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The Epistle.

Eph. v. 15.

[265]

SEe then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess, but

be filled with the Spirit; ſpeaking to your ſelves in pſalms, and hymns, and ſpiritual ſongs; ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jeſus Chriſt; ſubmitting your ſelves one to another in the fear of God.

The Goſpel.

JEſus ſaid, The kingdom of heaven is like unto a certain king, who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding; and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: And the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof he was wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye ſhall find bid to the marriage. So thoſe ſervants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

S. Matth. xxij. 1.

The One and Twentieth

The one and twentieth Sunday after Trinity.

The Collect.

[267] GRant, we beſeech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Eph. vj. 10. [268] MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wraſtle not againſt fleſh and bloud, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs; and your feet ſhod with the preparation of the goſpel of peace: Above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel; for which I am an ambaſſadour in bonds, that therein I may ſpeak boldly, as I ought to ſpeak.

Sunday after Trinity.

The Gospel.

THere was a certain noble man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The noble man saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

S. Joh. iv. 46.

[269]

The two and twentieth Sunday after Trinity.

The Collect.

[270]

LOrd, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Two and Twentieth

The Epiſtle.

Phil. i. 3.

[271]

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the goſpel ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt: Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel.

S. Matt. xviij. 21.

[272]

PEter ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him: till ſeven times: Jeſus ſaith unto him, I ſay not unto thee, until ſeven times; but until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And when he had begun to reckon, one was brought unto him, who ought him ten thouſand talents. But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out and

found one of his fellow-ſervants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not; but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The three and twentieth Sunday after Trinity.

The Collect.

GOd, our refuge and ſtrength, who art the authour of all godlineſs, be ready we beſeech thee, to hear the devout prayers of thy church; and grant that thoſe things which we aſk faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. Amen. [273]

The Epiſtle.

BRethren, be followers together of me, and mark them who walk ſo, as ye have us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt; whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame, who mind earthly things) For Phil. iij. 17. [274]

hath made thee whole. And the woman was made whole from that hour) And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twentyfifth Sunday after Trinity.

The Collect.

[279] STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the Epistle.

Jer. xxiij. 5. [280] BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwel safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNES. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but the Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-countrey, and from all countreys whither I had driven them, and they shall dwell in their own land.

Sunday after Trinity.

The Gospel.

When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

S. John vj. 5.

[281]

¶ If there be any moe Sundaies before Advent-Sunday, the service of some of those Sundaies that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

Saint Andrews Day.

The Collect.

[282] ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up our ſelves obediently to fulfil thy holy commandments, through the ſame Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Rom. x. 9. [283] IF thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the Scripture ſaith, Whoſoever believeth on him ſhall not be aſhamed. For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord ſhall be ſaved. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I ſay, Have they not heard? Yes verily, their

sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousie by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

The Gospel.

JEsus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) And he saith unto them, Follow me; and I will make you fishers of men. And they straitway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. S. Mat. iv. 18. [284]

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost be all honour and glory now and for evermore. Amen. [285]

S. Thomas the Apostle.

The Epistle.

Eph. ij. 19.

[286]

NOw therefore ye are no more strangers and foreiners, but fellow-citizens with the saints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel.

S. Joh. xx. 24.

[287]

THomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the [288]
blessed Apostle Saint Paul hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epistle.

AND Saul yet breathing out threatnings Acts ix. 1.
and slaughter against the disciples of the [289]
Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here,

Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul, of Tarſus: for behold, he prayeth, and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem; and here he hath authority from the chief prieſts to bind all that call on thy Name. But the Lord ſaid unto him, Go thy way; for he is a choſen veſſel unto me, to bear my Name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my Names ſake. And Ananias went his way, and entred into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthned. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraitway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

The Goſpel.

S. Mat. xix. 27.

[290]

PEter anſwered and ſaid unto Jeſus, Behold, we have forſaken all and followed thee, what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration when the Son of man

ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my Names ſake ſhall receive an hundred fold, and ſhall inherit everlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

The Preſentation of Chriſt in the temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. Amen. [291]

For the Epiſtle.

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire, and like fullers ſope. And he ſhall ſit as a refiner and purifier of ſilver; and he ſhall purifie the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I Mal. iij. 1. [292]

will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

The Goſpel.

S. Luke ij. 22.

[293]

AND when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord) And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Symeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt. And he came by the Spirit into the temple, and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word. For mine eyes have ſeen thy ſalvation; which thou haſt prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Symeon bleſſed them, and ſaid unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt, (Yea a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity. And ſhe was

a widow of about fourſcore and four years; which departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in that inſtant gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Saint Matthias day.

The Collect.

Almighty God, who into the place of the traitor Judas didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true paſtours, through Jeſus Chriſt our Lord. Amen. [294]

For the Epiſtle.

N thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus: for he was numbred with us, and had obtained part of this miniſtry. Now this man purchaſed a field with the reward of iniquity, and falling head-long he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of bloud. For it is written in the book of Pſalms, Let Acts j. 15. [295]

his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us; beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel.

S. Mat. xj. 25.

[296]

AT that time Jesus answered and said, I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light.

The Annunciation of ỹ Virgin Mary.

The Annunciation of the bleſſed Virgin Mary.

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. Amen. [297]

For the Epiſtle.

MOreover the Lord ſpake again unto Ahaz, ſaying, Aſk thee a ſign of the Lord thy God; aſk it either in the depth, or in the height above. But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel. Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good. Iſa. vij. 10. [298]

The Goſpel.

AND in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David; and the virgins name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee; bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the S. Luk. j. 26. [299]

angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his Name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. And behold, thy coſin Elizabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth month with her who was called barren. For with God nothing ſhall be unpoſſible. And Mary ſaid, Behold the hand-maid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Marks day.

The Collect.

[300] ALmighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt ſaint Mark; Give us grace, that being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Eph. iv. 7
[301] UNto every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo de-

ſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things) And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtours and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt. From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

The Goſpel.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it ſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; S. Joh. xv. 1. [302]

continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

[303] Almighty God, whom truly to know is everlaſting life; grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life, that following the ſteps of thy holy Apoſtles, ſaint Philip and ſaint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. Amen.

The Epiſtle.

S. Jam. i. 1. [304] James a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him. But let him aſk in faith, nothing wavering; for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it

withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tryed, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

S. Joh. xiv. 1.

S. Barnabas the Apoſtle.

Saint Barnabas the Apoſtle.

The Collect.

[306] O Lord God Almighty, who didſt endue thy holy apoſtle Barnabas with ſingular gifts of the holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

Acts xi. 22. [307] TIdings of theſe things came unto the ears of the Church which was in Jeruſalem; and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in thoſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be a great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

S. John Baptists day.

The Gospel.

THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you. S. Joh. xv. 12. [308]

Saint John Baptist.

The Collect.

ALmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. Amen. [309]

For the Epistle.

COmfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that cryeth in the wilderness, Prepare ye the Isai. xl. 1. [310]

way of the Lord, make ſtrait in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtrait, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The Goſpel.

S. Luke j. 57. [311]

ELizabeths full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her coſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her. And it came to paſs, that on the eighth day they came to circumciſe the child, and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he aſked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And

fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-countrey of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peters day.

The Collect.

[312]

Almighty God, who by thy Son Jesus Christ didst give to thy Apostle saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all bishops and pastours, diligently to preach thy holy word, and

S. James the Apostle.

For the Epistle.

Acts xi. 27.

[316]

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel.

S. Matth. xx. 20.

[317]

THen came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but

S. Bartholomew Apostle.

whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministred unto, but to minister, and to give his life a ransome for many.

Saint Bartholomew the Apostle.

The Collect.

ALmighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen. [318]

For the Epistle.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one. Act. v. 12. [319]

S. Matthew Apostle.

The Gospel.

S. Luk. xxii. 24.

[320]

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

[321]

ALmighty God, who by thy blessed Son didst call Matthew from the receit of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. Amen.

The Epistle.

2 Cor. iv. 1.

[322]

THerefore seeing we have this ministery, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, com-

mending our ſelves to every mans conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel.

AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many Publicans and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your maſter with Publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a Phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice; for I am not come to call the righteous, but ſinners to repentance. S. Matt. ix. 9. [323]

Saint Michael and all Angels.

The Collect.

OEverlaſting God, who haſt ordained and conſtituted the ſervices of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee ſervice in heaven; ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. Amen. [324]

S. Michael & all Angels.

For the Epiſtle.

Rev. xii. 7. [325]

THere was war in heaven: Michael and his Angels fought againſt the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent, called the devil and Satan, which deceiveth the whole world; he was caſt out into the earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the bloud of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel.

S. Mat. xviii. 1. [326]

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my Name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a mil-ſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world, becauſe of offences: for it muſt needs be that of-

fences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be caſt into everlaſting fire. And if thine eye offend thee pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALmighty God, who calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt, and Phyſician of the ſoul; May it pleaſe thee, that by the wholſom medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. Amen. [327]

The Epiſtle.

WAtch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtery. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and not to me onely, but unto all them alſo that love his appearing. Doe thy diligence to come ſhortly unto me: For Demas hath forſaken me, having loved this preſent world, and is de- 2 Tim. iv. 5. [328]

parted unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the miniſtery. And Tychicus have I ſent to Epheſus. The cloak that I left at Troas with Carpus, when thou comeſt bring with thee, and the books, but eſpecially the parchments. Alexander the copperſmith did me much evil: the Lord reward him according to his works. Of whom be thou ware alſo, for he hath greatly withſtood our words.

The Goſpel.

S. Luke x. 1. [329]

THe Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few; pray ye therefore the Lord of the harveſt that he would ſend forth labourers into his harveſt. Go your wayes, behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apoſtles.

The Collect.

[330] ALmighty God, who haſt built thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joyned together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. Amen.

S. Simon & S. Jude Apostles.

The Epistle.

JUde the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplyed. S. Jude 1. [331] Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the onely Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel.

THese things I command you, that ye love one another. S. Joh. xv. 17. [332] If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord: if they have persecuted me, they

will alſo perſecute you; if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my Names ſake, becauſe they know not him that ſent me. If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father. But this cometh to paſs that the word might be fulfilled that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

All Saints day.

The Collect.

[333] O Almighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all vertuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

Revel. viſ. 2. [334] AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed;

and there were ſealed an hundred and forty and four thouſand, of all the tribes of the children of Iſrael.

Of the tribe of Juda were ſealed twelve thouſand.
Of the tribe of Reuben were ſealed twelve thouſand.
Of the tribe of Gad were ſealed twelve thouſand.
Of the tribe of Aſer were ſealed twelve thouſand.
Of the tribe of Nephthali were ſealed twelve thouſand.
Of the tribe of Manaſſes were ſealed twelve thouſand.
Of the tribe of Simeon were ſealed twelve thouſand.
Of the tribe of Levi were ſealed twelve thouſand.
Of the tribe of Iſachar were ſealed twelve thouſand.
Of the tribe of Zabulon were ſealed twelve thouſand.
Of the tribe of Joſeph were ſealed twelve thouſand.
Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kinreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen; Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Goſpel.

JEſus ſeeing the multitudes, went up into a mountain; and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall S. Matth. v. 1.

obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoyce and be exceeding glad; for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

The Order for the Administration of the Lords Supper, or Holy Communion.

¶ SO many as intend to be partakers of the holy Communion ſhall ſignifie their names to the Curate at leaſt ſometime the day before.

¶ And if any of thoſe be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, ſo that the Congregation be thereby offended; the Curate having knowledge thereof, ſhall call him and advertiſe him, that in any wiſe he preſume not to come to the Lords table, until he hath openly declared himſelf to have truly repented and amended his former naughty life, that the Congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the parties to whom he hath done wrong, or at leaſt declare himſelf to be in full purpoſe ſo to do, aſſoon as he conveniently may.

¶ The ſame order ſhall the Curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign; not ſuffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties ſo at variance be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended; and the other party will not be perſwaded to a godly unity, but remain ſtill in his frowardneſs and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate. Provided that every Miniſter ſo repelling any, as is ſpecified in this, or the next precedent Paragraph of this Rubrick, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen dayes after

at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

¶ The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lords Prayer, with the Collect following, the people kneeling.

[336]

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

[337]

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the people, rehearse distinctly all the **Ten Commandments**; and the people still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

The Communion.

Minister.

GOD ſpake theſe words and ſaid, I am the Lord thy God: Thou ſhalt have none other Gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the Sabbath day. Six dayes ſhalt thou labour, and do all that

thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt do no murther.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not ſteal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant VICTORIA, our Queen and Governour, that she (knowing whose minister she is) may above all things seek thy honour and glory; and that we and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for

thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt, liveth and reigneth ever one God, world without end. Amen.

¶ Or.

[340] ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee ſo to diſpoſe and govern the heart of VICTORIA thy ſervant, our Queen and Governour, that in all her thoughts, words and works, ſhe may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to her charge, in wealth, peace and godlineſs. Grant this, O merciful Father, for thy dear Sons ſake Jeſus Chriſt our Lord. Amen.

¶ Then ſhall be ſaid the Collect of the day. And immediately after the Collect the Prieſt ſhall read the Epiſtle, ſaying, The Epiſtle [or, The portion of Scripture appointed for the Epiſtle] is written in the — Chapter of — beginning at the — verſe. And the Epiſtle ended, he ſhall ſay, Here endeth the Epiſtle. Then ſhall he read the Goſpel (the people all ſtanding up) ſaying, The holy Goſpel is written in the — Chapter of — beginning at the — verſe. And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the people ſtill ſtanding, as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things viſible and inviſible:

And in one Lord Jeſus Chriſt, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one ſubſtance with the Father, By whom all things were made: Who for us men, and for our ſalvation came down from heaven, And was incarnate by the holy Ghoſt of the Virgin Mary, And was made man, And was crucified alſo for us under Pontius Pilate. He ſuffered and was buried, And the third day he roſe again according to the Scriptures, And aſcended into heaven, And ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

And I believe in the holy Ghoſt, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the remiſſion of ſins, And I look for the Reſurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate ſhall declare unto the people what holy-dayes, or faſting-dayes are in the week following to be

obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the banns of Matrimony publiſhed; and Briefs, Citations and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of Divine Service, but by the Miniſter: Nor by him any thing, but what is preſcribed in the Rules of this Book, or enjoyned by the Queen, or by the Ordinary of the place.

¶ Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.

¶ Then ſhall the Prieſt return to the Lords Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.

S. Matt. v. [342]

LEt your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.

S. Matth. vi. Lay not up for your ſelves treaſure upon the earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through and ſteal.

S. Matt. vii. Whatſoever ye would that men ſhould doe unto you, even ſo doe unto them; for this is the law and the prophets.

S. Matth. vii. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.

S. Luke xix. Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the

poor, and if I have done any wrong to any man, I reſtore four fold.

Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix.

If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things? 1 Cor. ix.

Do ye not know that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel ſhould live of the Goſpel. 1 Cor. ix.

He that ſoweth little, ſhall reap little: and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a chearful giver. 2 Cor. ix.

Let him that is taught in the word, miniſter unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth that ſhall he reap. Gal. vi.

While we have time let us do good unto all men, and ſpecially unto them that are of the houſhold of faith. Gal. vi.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vi.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, lay- 1 Tim. vi.

ing up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life.

Heb. vi. God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have ſhewed fot his Names ſake, who have miniſtred unto the ſaints, and yet do miniſter.

Heb. xiii. To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is pleaſed.

1 S. Joh. iii. Who ſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him?

Tob. iv. Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee.

Tob. iv. Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity.

Prov. xix. He that hath pity upon the poor, lendeth unto the Lord: and look what he laieth out, it ſhall be paid him again.

Pſal. xli. Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble.

¶ Whilſt theſe Sentences are in reading, the Deacons, Churchwardens, or other fit perſon appointed for that purpoſe, ſhall receive the alms for the poor, and other devotions of the people, in a decent baſin, to be provided

by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done the Priest shall say,

Let us pray for the whole state of Christs Church militant here in earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes and governours; and specially thy servant VICTORIA our Queen, that under her we may be godly and quietly governed: and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to

If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.

all Biſhops, and Curates, that they may both by their life and doctrine ſet forth thy true and lively word, and rightly and duly adminiſter thy holy Sacraments: And to all thy people give thy heavenly grace; and eſpecially to this congregation here preſent, that with meek heart and due reverence they may hear and receive thy holy word, truly ſerving thee in holineſs and righteouſneſs all the dayes of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſts ſake our only Mediatour and Advocate. Amen.

¶ When the Miniſter giveth warning for the celebration of the holy Communion, (which he ſhall alwayes do upon the Sunday or ſome holy-day immediately preceding) After the Sermon, or Homily ended, he ſhall read this exhortation following.

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DEarly beloved, on ..... day next I purpoſe, through Gods aſſiſtance to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Bloud of Chriſt, to be by them received in remembrance of his meritorious

croſs and paſſion, whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not onely to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your owne conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: Firſt, to examine your lives and converſations by the rule of Gods commandments; and wherein ſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not onely againſt God, but alſo againſt your neighbours, then ye ſhall reconcile your ſelves

unto them, being ready to make reſtitution and ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at Gods hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice, or envie, or in any other grievous crime; Repent you of your ſins, or elſe come not to that holy Table, leſt after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of Gods word and open his grief, that by the miniſtery of Gods holy word he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ Or in caſe he ſhall ſee the people negligent to come to the holy Communion, in ſtead of the former, he ſhall uſe this exhortation.

DEarly beloved brethren, on ..... I intend, by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing your ſelves from this holy Supper, provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindred with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay you will not come? When ye ſhould re-

turn to God, will ye excuſe your ſelves, and ſay ye are not ready? Conſider earneſtly with your ſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready, and according to mine office, I bid you in the name of God, I call you in Chriſts behalf, I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the Croſs for your ſalvation: ſo it is your duty to receive the Communion, in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with your ſelves how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lords Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by Gods grace return to a better mind: for the obtaining whereof we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ At the time of the Celebration of the Communion the Communicants being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this exhortation.

The Communion.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and bloud of our Saviour Christ, muſt conſider how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his bloud; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) So is the danger great, if we receive the ſame unworthily. For then we are guilty of the body and bloud of Chriſt our Saviour; we eat and drink our own damnation, not conſider-
ing the Lords body; we kindle Gods wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore your ſelves, brethren, that ye be not judged of the Lord; repent you truely for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man, who did humble himſelf even to the death upon the Croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow

of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and onely Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious bloud-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy wayes; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

The Communion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt thy divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings, The remembrance of them is grievous unto us; The burthen of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſts ſake, Forgive us all that is paſt, And grant that we may ever hereafter Serve and pleaſe thee In newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. Amen. [348]

¶ Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up, and turning himſelf to the people, pronounce this abſolution.

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. Amen. [349]

The Communion.

¶ Then ſhall the Prieſt ſay,

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

S. Mat. xi. 28. [350]

COme unto me all that travel and are heavy laden, and I will refreſh you.

S. Joh. iii. 16.

So God loved the world, that he gave his onely begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life.

Hear alſo what S. Paul ſaith.

1 Tim. i. 15.

This is a true ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners.

Hear alſo what S. John ſaith.

1 S. Joh. ii. 1.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.

¶ After which the Prieſt ſhall proceed, ſaying,

Lift up your hearts.

Anſwer.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto our Lord God.

Anſwer.

It is meet and right ſo to do.

¶ Then ſhall the Prieſt turn to the Lords Table, and ſay,

The Communion.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, holy Father, Almighty, everlasting God. [351]

These words [Holy Father] must be omitted on Trinity Sunday.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

THerefore with Angels and Archangels, and with all the company of heaven we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen. [352]

¶ Proper Prefaces.

¶ Upon Christmas day, and seven dayes after.

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the holy Ghost was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c. [353]

¶ Upon Easter day, and seven dayes after.

BUt chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken [354]

away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore with Angels, &c.

¶ Upon Aſcenſion day, and ſeven dayes after.

[355] THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon Whitſunday, and ſix dayes after.

[356] THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe the holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and errour into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with angels, &c.

The Communion.

¶ Upon the feaſt of Trinity only.

WHo art one God, one Lord; not one onely perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the holy Ghoſt, without any difference or inequality. Therefore with Angels &c. [357]

¶ After each of which Prefaces, ſhall immediately be ſung or ſaid,

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord, moſt High. Amen. [358]

¶ Then ſhall the Prieſt kneeling down at the Lords Table ſay in the name of all them that ſhall receive the Communion, this prayer following.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crums under thy Table. But thou art the ſame Lord, whoſe property is alwayes to have mercy; Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, [359]

and to drink his bloud, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious bloud, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Prieſt, ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the people, and take the Cup into his hands, he ſhall ſay the Prayer of Conſecration, as followeth.

[360]

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine onely Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation and ſatiſfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and bloud: Who in the ſame night that he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his diſciples, ſaying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewiſe after Supper (d) he took the cup, and when he had given thanks, he gave

(a) Here the Prieſt is to take the Paten into his hands.
(b) And here to break the bread:
(c) And here to lay his hand upon all the bread.
(d) Here he is to take the cup into his hand:

it to them, ſaying, Drink ye all of this, for this (e) is my bloud of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſins: Doe this, as oft as ye ſhall drink it, in remembrance of me. Amen.

(e) And here to lay his hand upon every veſſel (be it Chalice or Flagon) in which there is any wine to be conſecrated.

¶ Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons in like manner (if any be preſent) and after that to the people alſo in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he ſhall ſay,

THe body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

[361]

¶ And the Miniſter that delivereth the cup to any one, ſhall ſay,

THe bloud of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſts bloud was ſhed for thee, and be thankful.

[362]

¶ If the conſecrated bread or wine be all ſpent before all have communicated; the Prieſt is to conſecrate more according to the form before preſcribed: Beginning at [Our Saviour Chriſt in the ſame night, &c.] for the bleſſing of the bread; and at [Likewiſe after Supper, &c.] for the bleſſing of the cup.

The Communion.

¶ When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lords Prayer, the people repeating after him every Petition.

[363]

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

¶ After shall be said, as followeth.

[364]

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his bloud, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be ful-

filled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ Or this.

ALmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the [365] most precious body and bloud of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory world without end. Amen.

The Communion.

¶ Then ſhall be ſaid or ſung;

[366] GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the onely begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ Then the Prieſt (or Biſhop if he be preſent) ſhall let them depart with this bleſſing.

[367] THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be amongſt you, and remain with you alwayes. Amen.

The Communion.

¶ Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one, or more; and the ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the diſcretion of the Miniſter.

ASSIST us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants, towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. Amen. [368]

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the wayes of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. Amen. [369]

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, [370]

that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

[371] DRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

[372] ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. Amen.

[373] ALmighty God, who haſt promiſed to hear the petitions of them that aſk in thy Sons Name; We beſeech thee mercifully to incline thine ears to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully aſked according to thy will, may effectually be obtained,

to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. Amen.

¶ Upon the Sundaies and other holy days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer [For the whole ſtate of Chriſts Church militant here in earth] together with one or moe of theſe Collects laſt before rehearſed, concluding with the Bleſſing.

¶ And there ſhall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.

¶ And if there be not above twenty perſons in the Pariſh of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.

¶ And in Cathedral and Collegiate Churches and Colledges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.

¶ And to take away all occaſion of diſſenſion, and ſuperſtition, which any Perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſſing, reverently eat and drink the ſame.

¶ The Bread and Wine for the Communion ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh.

The Communion.

¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate; or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical duties, accustomably due, then and at that time to be paid.

¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

Whereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should receive the same Kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same Kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental bread or wine, there bodily received, or unto any Corporal Presence of Christs natural Flesh, and Bloud. For the Sacramental bread and wine remain still in their very Natural Substances, and therefore may not be adored, (for that were Idolatrie, to be abhorred of all faithful Christians) And the Natural body and bloud of our Saviour Christ are in Heaven, and not here; it being against the truth of Christs Natural body, to be at one time in more places than one.

The Order of Confirmation,

or

Laying on of hands upon thoſe that are baptized and come to years of diſcretion.

¶ Upon the day appointed all that are to be then confirmed, being placed, and ſtanding in Order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lords Prayer, and the ten Commandments; and can alſo anſwer to ſuch other queſtions, as in the ſhort Catechiſm are contained: Which Order is very convenient to be obſerved, to the end, that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent openly before the Church ratifie and confirm the ſame; and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſſion have aſſented unto. [424]

¶ Then ſhall the Biſhop ſay,

DO ye here in the preſence of God and of this congregation renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging your ſelves bound to [425]

believe and to doe all those things, which your Godfathers and Godmothers then undertook for you:

¶ And every one shall audibly answer,

I doe.

The Bishop.

[426] OUr help is in the Name of the Lord;

Answer.

Who hath made heaven and earth.

Bishop.

Blessed be the Name of the Lord,

Answer.

Henceforth world without end.

Bishop.

Lord, hear our prayers.

Answer.

And let our cry come unto thee.

Bishop.

Let us pray.

[427] ALmighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

[428] DEfend, O Lord, this thy child [or this thy servant] with thy heavenly grace, that he may continue thine for ever: and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

Confirmation.

¶ Then ſhall the Biſhop ſay,

The Lord be with you.

Anſwer.

And with thy Spirit.

¶ And (all kneeling down) the Biſhop ſhall add,

Let us pray.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen. [429]

¶ And this Collect.

ALmighty and everliving God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy Fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth, ever one God, world without end. Amen. [430]

ALmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both [431]

here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. Amen.

¶ Then the Biſhop ſhall bleſs them, ſaying thus,

[432] The bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be upon you, and remain with you for ever. Amen.

¶ And there ſhall none be admitted to the holy Communion, until ſuch time as he be confirmed, or be ready and deſirous to be confirmed.

The Form of

Solemnization of Matrimony.

[26 Geo. II. c. 33. All Banns of Matrimony ſhall be publiſhed in the Parish Church, or in ſome Publick Chapel, in which Banns of Matrimony have been uſually publiſhed, of or belonging to ſuch Pariſh or Chapelry wherein the Perſons to be married ſhall dwell, upon three Sundays preceding the Solemnization of Marriage, during the time of Morning Service, or of Evening Service (if there be no Morning Service) immediately after the Second Leſſon.]

¶ FIrſt the Banns of all that are to be married together, muſt be publiſhed in the Church three ſeveral Sundaies or Holy-daies, in the time of Divine Service, immediately before the ſentences for the Offertory; the Curate ſaying after the accuſtomed manner,

I publiſh the Banns of marriage between M. of — and N. of — If any of you know cauſe or juſt impediment, why theſe two perſons ſhould not be joyned together in holy matrimony, ye are to declare it: This is the Firſt [ſecond, or third] time of aſking.

¶ And if the perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be aſked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice aſked, from the Curate of the other Pariſh.

¶ At the day and time appointed for ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church with their friends and neighbours: And there ſtanding together, the man on the right hand, and the woman on the left, the Prieſt ſhall ſay,

[433] DEarly beloved, we are gathered together here in the ſight of God, and in the face of this congregation, to joyn together this man and this woman in holy matrimony, which is an honourable eſtate inſtituted of God in the time of mans inno-

cency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church; which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfie mens carnal luſts and appetites, like brute beaſts that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which matrimony was ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſts body.

Thirdly, it was ordained for the mutual ſociety, help and comfort that the one ought to have of the other, both in proſperity and adverſity: Into which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ And alſo ſpeaking unto the perſons that ſhall be married, he ſhall ſay,

I Require and charge you both (as ye will [434] anſwer at the dreadful day of judgement, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, why ye may not be lawfully joyned together in matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than Gods Word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him, to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tryed.

¶ If no impediment be alleadged, then shall the curate say unto the man,

[435] N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health? and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The man shall answer,

I will.

¶ Then shall the Priest say unto the woman.

[436] N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, & serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The woman shall answer,

I will.

¶ Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ Then shall they give their troth to each other in this manner.

¶ The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

Of Matrimony.

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth. [437]

¶ Then ſhall they looſe their hands, and the woman with her right hand taking the man by his right hand, ſhall likewiſe ſay after the Miniſter;

I N. take thee N. to my wedded huſband, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth. [438]

¶ Then ſhall they again looſe their hands, and the man ſhall give unto the woman a ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the ring, ſhall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Prieſt, ſhall ſay,

W Ith this ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen. [439]

¶ Then the man leaving the ring upon the fourth finger of the womans left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,

Let us pray.

O Eternal God, creatour and preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely [440]

perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest joyn their right hands together, and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then shall the Minister speak unto the people.

[441] Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joyning of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And the Minister shall add this blessing.

[442] God the Father, God the Son, God the holy Ghost bless, preserve and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ Then the Minister or Clerks going to the Lords table, shall say or sing this Psalm following.

Beati omnes. Psal. cxxviij.

[443] Blessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the olive-branches: round about thy table.

Of Matrimony.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy childrens children : and peace upon Israel.

Glory be to the Father, and to the Son : and to the holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or this Psalm.

GOd be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us. Deus misereatur. Psal. lxvij.

That thy way may be known upon earth : thy saving health among all nations.

[444]

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the son : and to the holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ The Psalm ended, and the man and the woman kneeling before the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say,

Lord, have mercy upon us.

Answer.

Christ, have mercy upon us.

Minister.

Lord, have mercy upon us.

Of Matrimony.

[445] OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervant, and thy handmaid;

Anſwer.

Who put their truſt in thee.

Miniſter.

O Lord, ſend them help from thy holy place.

Anſwer.

And evermore defend them.

Miniſter.

Be unto them a tower of ſtrength.

Anſwer.

From the face of their enemy.

Miniſter.

O Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

[446] O God of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. Amen.

Of Matrimony.

¶ This Prayer next following ſhall be omitted, where the woman is paſt child-bearing.

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children Chriſtianly and vertuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. Amen. [447]

O God, who by thy mighty power haſt made all things of nothing, who alſo (after other things ſet in order) didſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by matrimony hadſt made one: O God, who haſt conſecrated the ſtate of matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy Word (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh) and alſo that this woman may be loving and amiable, faithful and obedient to her huſband, and in all quietneſs, ſobriety and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. Amen. [448]

Of Matrimony.

¶ Then ſhall the Prieſt ſay,

[449] ALmighty God who at the beginning did create our firſt parents, Adam and Eve, and did ſanctifie and joyn them together in marriage; Pour upon you the riches of his grace, ſanctifie and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end. Amen.

¶ After which, if there be no Sermon declaring the duties of man and wife, the Miniſter ſhall read as followeth.

[450] ALl ye that are married, or that intend to take the holy eſtate of matrimony upon you, hear what the holy Scripture doth ſay as touching the duty of huſbands towards their wives, and wives towards their huſbands.

Saint Paul in his Epiſtle to the Epheſians, the Fifth Chapter, doth give this commandment to all married men, Huſbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of water, by the word; that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church: For we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joyned unto his wife, and they two ſhall be one fleſh. This is a great myſtery; but I ſpeak concerning Chriſt and the Church. Nevertheleſs, let every one of you in particular, ſo love his wife, even as himſelf.

Likewiſe the ſame Saint Paul writing to the Coloſſians, ſpeaketh thus to all men that are married, Huſbands, love your wives, and be not bitter againſt them.

Of Matrimony.

Hear alſo what Saint Peter the Apoſtle of Chriſt, who was himſelf a married man, ſaith unto them that are married, Ye huſbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindred.

Hitherto ye have heard the duty of the huſband toward the wife. Now likewiſe, ye wives, hear and learn your duties toward your huſbands, even as it is plainly ſet forth in holy Scripture.

Saint Paul in the aforenamed Epiſtle to the Epheſians, teacheth you thus; Wives, ſubmit your ſelves unto your own huſbands, as unto the Lord. For the huſband is the head of the wife, even as Chriſt is the head of the Church: and he is the Saviour of the body. Therefore as the Church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing. And again he ſaith, Let the wife ſee that ſhe reverence her huſband.

And in his Epiſtle to the Coloſſians, Saint Paul giveth you this ſhort leſſon, Wives, ſubmit your ſelves unto your own huſbands, as it is fit in the Lord.

Saint Peter alſo doth inſtruct you very well, thus ſaying, Ye wives, be in ſubjection to your own huſbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives; while they behold your chaſte converſation coupled with fear. Whoſe adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in the old time, the holy women alſo who truſted in God, adorned themſelves, being in ſubjection unto their own huſbands; even as Sarah obeyed Abraham, calling him Lord; whoſe daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is convenient that the new married perſons ſhould receive the holy Communion at the time of their marriage, or at the firſt opportunity after their marriage.

The Thanklgiving of Women after Child-birth,

Commonly called,

The Churching of Women.

¶ The woman at the uſual time after her delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,

[484] FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

(¶ Then ſhall the Prieſt ſay the cxvi. Pſalm)

Dilexi, quoniam. Pſal. cxvj.

[485] I Am well pleaſed: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

The Churching of Women.

I will walk before the Lord : in the land of the living.

I believed, and therefore will I ſpeak, but I was ſore troubled : I ſaid in my haſte, All men are lyars.

What reward ſhall I give unto the Lord : for all the benefits that he hath done unto me?

I will receive the cup of ſalvation : and call upon the Name of the Lord.

I will pay my vows now in the preſence of all his people : in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son : and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ Or Pſalm. cxxvii.

EXcept the Lord build the houſe : their labour is but loſt that build it. Niſi Dominus. Pſal. cxxvij.

Except the Lord keep the city : the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs : for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even ſo are the young children.

Happy is the man that hath his quiver full of them : they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, and to the Son : and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

¶ Then the Prieſt ſhall ſay,

Let us pray.

The Churching of Women.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

[487] OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Miniſter.

O Lord, ſave this woman thy ſervant;

Anſwer.

Who putteth her truſt in thee.

Miniſter.

Be thou to her a ſtrong tower.

Anſwer.

From the face of her enemy.

Miniſter.

Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

Let us pray.

[488] ALmighty God, we give thee humble thanks for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of child-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. Amen.

¶ The woman that cometh to give her thanks, muſt offer accuſtomed offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.

The Form and Manner of

Making, Ordaining, and Conſe-crating of Biſhops, Prieſts and Deacons,

According to the Order of the United Church of

England and Ireland.

The Preface.

IT is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles time there have been these Orders of Ministers in Christs Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick prayer, with imposition of hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the United Church of England and Ireland; No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said Functions, except he be called, tryed, examined and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty three years of age, unless he have a Faculty. And every man which is to be admitted a Priest, shall be full Four and twenty years old. And every man which is to be Ordained or Consecrated Bishop, shall be full Thirty years of age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of vertuous conversation, and without crime, and after examination and tryal, finding him learned in the Latine Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

The Form and Manner

Of Making of Deacons.

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ; and also, how the people ought to esteem them in their Office.

First the Arch-Deacon or his Deputy shall present unto the Bishop (sitting in his Chair, near to the holy Table) such as desire to be ordained Deacons; (each of them being decently habited) saying these words,

REverend Father in God, I present unto you these persons present to be admitted Deacons. [498]

The Bishop.

TAke heed that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church. [499]

¶ The Arch-Deacon shall answer,

I have enquired of them, and also examined them, and think them so to be. [500]

¶ Then the Bishop shall say unto the people,

BRethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the crime or impediment is. [501]

¶ And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that perſon, until ſuch time as the party accuſed ſhall be found clear of that crime.

¶ Then the Biſhop (commending ſuch as ſhall be found meet to be Ordered, to the prayers of the Congregation) ſhall, with the Clergy and people preſent, ſing or ſay the Litany, with the Prayers, as followeth.

The Litany and Suffrages.

[502]

O God the Father of heaven : have mercy upon us miſerable ſinners.

O God the Father of heaven : have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world : have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world : have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son : have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son : have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God : have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God : have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins : ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, ſchiſm & hereſie; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloudy Sweat; by thy Croſs and Paſſion; by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant VICTORIA our moſt gracious Queen and Governour;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule her heart in thy faith, fear, and love, and that ſhe may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be her defender and keeper, giving her the victory over all her enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve ADELAIDE the Queen Dowager, The Prince ALBERT, ALBERT Prince of WALES, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs theſe thy ſervants, now to be admitted to the Order of Deacons [or Prieſts] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy name;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort, and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that be in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of childe, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that be deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.

[503] OUr Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them, that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

O Lord, deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

Let us pray.

[504] GOd merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, may be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

# of Deacons.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their daies, and in the old time before them. [505]

O Lord, ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt.

O Lord, let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant, that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediatour and Advocate, Jeſus Chriſt our Lord. Amen. [506]

The Ordering

¶ Then ſhall be ſung or ſaid the Service for the Communion, with the Collect, Epiſtle, and Goſpel, as followeth.

The Collect.

[507] ALmighty God, who by thy divine providence haſt appointed divers Orders of Miniſters in thy Church, and didſt inſpire thine Apoſtles to chooſe into the Order of Deacons the firſt Martyr S. Steven, with others; Mercifully behold theſe thy ſervants now called to the like Office and Adminiſtration. Repleniſh them ſo with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully ſerve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt now and for ever. Amen.

The Epiſtle.

1 Tim. 3. 8. [508] LIkewiſe muſt the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the myſtery of the faith in a pure conſcience. And let theſe alſo firſt be proved, then let them uſe the Office of a Deacon, being found blameleſs. Even ſo muſt their wives be grave, not ſlanderers, ſober, faithful in all things. Let the Deacons be huſbands of one wife, ruling their children and their own houſes well. For they that have uſed the Office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus.

¶ Or elſe this out of the Sixth of the Acts of the Apoſtles.

# of Deacons.

When the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business. But we will give our selves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude. And they chose Steven, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set before the Apostles; and when they had prayed, they laid their hands on them. And the word of God encreased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith. Acts vi. 2. [509]

¶ And before the Gospel, the Bishop sitting in his Chair shall cause the Oath of the Queens Supremacy, and against the power and authority of all foreign Potentates to be ministred unto every one of them that are to be Ordered.

The Oath of the Queens Soveraignty.

I A. B. do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable Doctrine and Position, That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murdered by their Subjects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, Ecclesiastical or Spiritual, within this Realm. So help me God. [510]

¶ Then ſhall the Biſhop examine every one of them that are to be Ordered, in the preſence of the people, after this manner following.

[511] DO you truſt that you are inwardly moved by the holy Ghoſt, to take upon you this Office and Miniſtration, to ſerve God for the promoting of his glory, and the edifying of his people?

Anſwer.

I truſt ſo.

The Biſhop.

[512] DO you think that you are truly called according to the will of our Lord Jeſus Chriſt, and the due Order of this Realm, to the Miniſtry of the Church?

Anſwer.

I think ſo.

The Biſhop.

[513] DO you unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament?

Anſwer.

I do believe them.

The Biſhop.

[514] WIll you diligently read the ſame unto the people aſſembled in the Church where you ſhall be appointed to ſerve?

Anſwer.

I will.

The Biſhop.

[515] IT appertaineth to the Office of a Deacon in the Church where he ſhall be appointed to ſerve, to aſſiſt the Prieſt in Divine ſervice, and ſpecially when he miniſtreth the holy Communion, and to help him in the diſtribution thereof, and to read holy Scriptures and Homilies in the Church; and to inſtruct the youth in

the Catechiſm; in the abſence of the Prieſt to Baptize infants, and to Preach, if he be admitted thereto by the Biſhop. And furthermore, it is his Office, where proviſion is ſo made, to ſearch for the ſick, poor and impotent people of the Pariſh, to intimate their eſtates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Pariſhioners or others. Will you do this gladly and willingly?

Anſwer.

I will ſo do by the help of God.

The Biſhop.

WIll you apply all your diligence to frame and faſhion your own lives, and the lives of your families, according to the doctrine of Chriſt, and to make both your ſelves and them, as much as in you lieth, wholſome examples of the flock of Chriſt? [516]

Anſwer.

I will ſo do, the Lord being my helper.

The Biſhop.

WIll you reverently obey your Ordinary, and other chief Miniſters of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions? [517]

Anſwer.

I will endeavour my ſelf, the Lord being my helper.

¶ Then the Biſhop, laying his hands ſeverally upon the head of every one of them, humbly kneeling before him, ſhall ſay,

TAke thou authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen. [518]

¶ Then ſhall the Biſhop deliver to every one of them the New Teſtament, ſaying,

[519] TAke thou authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be thereto licenſed by the Biſhop himſelf.

Then one of them appointed by the Biſhop ſhall read

The Goſpel.

S. Luke xii. 35. [520] LEt your loins be girded about, and your lights burning; and ye your ſelves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Bleſſed are thoſe ſervants, whom the Lord when he cometh, ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them. And if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants.

¶ Then ſhall the Biſhop proceed in the Communion, and all that are Ordered, ſhall tarry and receive the holy Communion the ſame day with the Biſhop.

¶ The Communion ended, after the laſt Collect, and immediately before the Benediction ſhall be ſaid theſe Collects following.

[521] ALmighty God, giver of all good things, who of thy great goodneſs haſt vouchſafed to accept and take theſe thy ſervants unto the Office of Deacons in thy Church; Make them, we beſeech thee, O Lord, to be modeſt, humble, and conſtant in their Miniſtration, to have a ready will to obſerve all ſpiritual diſcipline; that they having always the teſtimony of a good conſcience, and continuing ever ſtable and ſtrong in thy Son Chriſt, may ſo well behave themſelves in this inferiour Office, that they may be found worthy to be called unto the higher Miniſtries in thy Church, through the ſame thy Son our Saviour Jeſus Chriſt; to whom be glory and honour world without end. Amen.

# of Deacons.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen. [522]

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt be amongſt you, and remain with you alwaies. Amen. [523]

¶ AND here it muſt be declared unto the Deacon, that he muſt continue in that Office of a Deacon the ſpace of a whole year (except for reaſonable cauſes it ſhall otherwiſe ſeem good unto the Biſhop) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical adminiſtration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Prieſthood, at the times appointed in the Canon; or elſe on urgent occaſion, upon ſome other Sunday, or Holy-day, in the face of the Church, in ſuch manner and form as hereafter followeth.

The Form and Manner

Of Ordering of Priests.

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their Office.

¶ First the Arch-Deacon, or in his absence, one appointed in his stead, shall present unto the Bishop sitting in his Chair near to the holy Table, all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,

[524] REverend Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

¶ The Bishop.

[525] TAke heed that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their Ministry duely, to the honour of God and the edifying of his Church.

¶ The Arch-Deacon shall answer.

[526] I Have enquired of them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the people.

[527] GOod people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any

of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the crime or impediment is.

¶ And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that crime.

¶ Then the Bishop (commending such, as shall be found meet to be Ordered, to the prayers of the congregation) shall, with the Clergy and People present, sing, or say the Litany, with the prayers, as is before appointed in the Form of Ordering Deacons; save only that in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted in stead of it.

¶ Then shall be sung or said the Service for the Communion; with the Collect, Epistle, and Gospel, as followeth.

¶ The Collect.

ALmighty God, giver of all good things, who by thy holy Spirit hast appointed divers Orders of Ministers in the Church, mercifully behold these thy servants now called to the Office of Priesthood, and replenish them so with the truth of thy doc- [528]
trine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

The Epistle.

UNto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it, but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Eph. iv. 7. [529]

Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtours, and Teachers, for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.

¶ After this ſhall be read for the Goſpel part of the Ninth Chapter of S. Matthew, as followeth.

S. Matth. ix. 36.

[530]

When Jeſus ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd. Then ſaith he unto his diſciples, The harveſt truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

¶ Or elſe this that followeth out of the Tenth Chapter of Saint John.

S. John x. 1.

[531]

Verily verily I ſay unto you, He that entreth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entreth in by the door, is the ſhepherd of the ſheep. To him the porter openeth, and the ſheep hear his voice; and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. And a ſtranger will they not follow, but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them, but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily verily I ſay unto you, I am the door of the ſheep. All that ever came before me, are thieves and robbers; but the ſheep did not hear them. I am the door, by me if any man enter in, he ſhall be ſaved, and ſhall go in and out,

and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the ſheep. But he that is an hireling and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth becauſe he is an hireling, and careth not for the ſheep. I am the good Shepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father; and I lay down my life for the ſheep. And other ſheep I have which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

¶ Then the Biſhop ſitting in his Chair ſhall miniſter unto every one of them the Oath concerning the Queens Supremacy, as it is before ſet forth in the Form for the Ordering of Deacons.

¶ And that done, he ſhall ſay unto them as hereafter followeth.

[532]

YOu have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Leſſons taken out of the Goſpel, and the writings of the Apoſtles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you in the Name of our Lord Jeſus Chriſt, that you have in remembrance into how high a dignity, and to how weighty an office and charge ye are called: That is to ſay, to be meſſengers, watchmen, and ſtewards of the Lord; to teach and to premoniſh, to feed and provide for the Lords family; to ſeek for Chriſts ſheep that are diſperſed abroad, and for his children who are in the midſt of this naughty world, that they may be ſaved through Chriſt for ever.

Have always therefore printed in your remembrance, how great a treaſure is committed to your charge. For they are the ſheep of Chriſt, which he bought with his death,

and for whom he ſhed his bloud. The Church and Congregation whom you muſt ſerve, is his ſpouſe, and his body. And if it ſhall happen the ſame Church, or any member thereof to take any hurt or hindrance by reaſon of your negligence, ye know the greatneſs of the fault, and alſo the horrible puniſhment that will enſue. Wherefore conſider with your ſelves the end of your miniſtry towards the children of God, towards the ſpouſe and body of Chriſt; and ſee that you never ceaſe your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all ſuch as are or ſhall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeneſs and perfectneſs of age in Chriſt, that there be no place left among you, either for errour in Religion, or for viciouſneſs in Life.

Foraſmuch then as your Office is both of ſo great excellency, and of ſo great difficulty, ye ſee with how great care and ſtudy ye ought to apply your ſelves, as well that ye may ſhew your ſelves dutiful and thankful unto that Lord who hath placed you in ſo high a dignity; as alſo to beware that neither you your ſelves offend, nor be occaſion that others offend. Howbeit ye cannot have a mind and will thereto of your ſelves; for that will and ability is given of God alone: Therefore ye ought, and have need to pray earneſtly for his holy Spirit. And ſeeing that you cannot by any other means compaſs the doing of ſo weighty a work, pertaining to the ſalvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the ſame; conſider how ſtudious ye ought to be in reading and learning the Scriptures, and in framing the manners both of your ſelves, and of them that ſpecially pertain unto you, according to the rule of the ſame Scriptures: And for this ſelf-ſame cauſe, how ye ought to forſake and ſet aſide (as much as you may) all worldly cares and ſtudies.

We have good hope that you have well weighed and pondered theſe things with your ſelves long before this

time; and that you have clearly determined, by Gods grace, to give your selves wholly to this Office, whereunto it hath pleased God to call you: So that as much as lieth in you, you will apply your selves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our onely Saviour Jesus Christ, for the heavenly assistance of the holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry, and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholsom and godly examples and patterns for the people to follow.

And now that this present congregation of Christ here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the Order of this United Church of England and Ireland, to the Order and Ministry of Priesthood? [533]

Answer.

I think it.

The Bishop.

ARe you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be perswaded may be concluded and proved by the Scripture? [534]

Answer.

I am so perswaded, and have so determined by Gods grace.

The Bishop.

[535] WIll you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge, with all diligence to keep and observe the same?

Answer.

I will so do by the help of the Lord.

The Bishop.

[536] WIll you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to Gods word; and to use both publick and private monitions and exhortations, as well to the sick, as to the whole within your Cures, as need shall require, and occasion shall be given?

Answer.

I will, the Lord being my helper.

The Bishop.

[537] WIll you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer.

I will endeavour my self so to do, the Lord being my helper.

The Bishop.

[538] WIll you be diligent to frame and fashion your own selves and your families, according to the Doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholsom examples and patterns to the flock of Christ?

Answer.

I will apply my self thereto, the Lord being my helper.

The Biſhop.

WIll you maintain and ſet forwards, as much as [539]
lieth in you, quietneſs, peace and love among all Chriſtian people, and eſpecially among them that are or ſhall be committed to your charge?

Anſwer.

I will ſo do, the Lord being my helper.

The Biſhop.

WIll you reverently obey your Ordinary, and other [540]
chief Miniſters, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and ſubmitting your ſelves to their godly judgements?

Anſwer.

I will ſo do, the Lord being my helper.

¶ Then ſhall the Biſhop ſtanding up, ſay,

ALmighty God, who hath given you this [541]
will to do all theſe things, Grant alſo unto you ſtrength and power to perform the ſame; that he may accompliſh his work which he hath begun in you, through Jeſus Chriſt our Lord. Amen.

¶ After this the Congregation ſhall be deſired, ſecretly in their prayers to make their humble ſupplications to God for all theſe things: For the which prayers there ſhall be ſilence kept for a ſpace.

¶ After which ſhall be ſung or ſaid by the Biſhop (the perſons to be Ordained Prieſts, all kneeling) Veni, Creator Spiritus; the Biſhop beginning, and the Prieſts and others that are preſent, anſwering by Verſes, as followeth.

COme, holy Ghoſt, our ſouls inſpire, [542]
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and cheer our ſoiled face
With the abundance of thy grace.

Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and holy Spirit.

¶ Or this.

[543] COme, holy Ghost, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love.
Visit our minds, into our hearts
thy heavenly grace inspire,
That truth and godliness we may
pursue with full desire.
Thou art the very Comforter
in grief and all distress:
The heavenly gift of God most high,
no tongue can it express.
The fountain and the living spring
of joy celestial:
The fire so bright, the love so sweet,
the Unction spiritual.
Thou in thy gifts art manifold,
by them Christs Church doth stand:
In faithful hearts thou writ'st thy law,
the finger of Gods hand.
According to thy promise, Lord,
thou givest speech with grace,
That through thy help Gods praises may
resound in every place.
O holy Ghost, into our minds
send down thy heavenly light;
Kindle our hearts with fervent zeal,
to serve God day and night.
Our weakness strengthen and confirm
(for Lord, thou knowst us frail)
That neither devil world nor flesh
against us may prevail.

Put back our enemie far from us,
and help us to obtain
Peace in our hearts with God and man
(the beſt, the trueſt gain;)
And grant that thou being, O Lord,
our leader and our guide,
We may eſcape the ſnares of ſin,
and never from thee ſlide.
Such meaſures of thy powerful grace,
grant, Lord, to us, we pray,
That thou maiſt be our comforter
at the laſt dreadful day.
Of ſtrife and of diſſenſion
diſſolve, O Lord, the bands,
And knit the knots of peace and love,
throughout all Chriſtian lands.
Grant us the grace that we may know
the Father of all might,
That we of his beloved Son
may gain the bliſsful ſight,
And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father, and of Son,
one God in perſons three.

To God the Father, laud and praiſe,
and to his bleſſed Son,
And to the holy Spirit of grace,
Co-equal three in one,
And pray we that our only Lord
would pleaſe his ſpirit to ſend
On all that ſhall profeſs his Name,
from hence to the worlds end. Amen.

¶ That done, the Biſhop ſhall pray in this wiſe, and ſay,

Let us pray.

ALmighty God and heavenly Father, who [544]
of thine infinite love and goodneſs towards us, haſt given to us thy only and moſt dearly beloved Son Jeſus Chriſt, to be our Redeemer, and the Authour of everlaſting life; who after he had made

perfect our Redemption by his death, and was aſcended into heaven, ſent abroad into the world his Apoſtles, Prophets, Evangeliſts, Doctors and Paſtors, by whoſe labour and miniſtry he gathered together a great flock in all the parts of the world, to ſet forth the eternal praiſe of thy holy Name: For theſe ſo great benefits of thy eternal goodneſs, and for that thou haſt vouchſafed to call theſe thy ſervants here preſent, to the ſame Office and Miniſtry appointed for the ſalvation of mankind, we render unto thee moſt hearty thanks, we praiſe and worſhip thee; and we humbly beſeech thee by the ſame thy bleſſed Son, to grant unto all, which either here or elſewhere call upon thy holy Name, that we may continue to ſhew our ſelves thankful unto thee for theſe and all other thy benefits, and that we may daily encreaſe and go forwards in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by theſe thy Miniſters, as by them over whom they ſhall be appointed thy Miniſters, thy holy Name may be for ever glorified, and thy bleſſed Kingdom enlarged, through the ſame thy Son Jeſus Chriſt our Lord, who liveth and reigneth with thee in the unity of the ſame holy Spirit, world without end. Amen.

¶ When this Prayer is done, the Biſhop, with the Prieſts preſent, ſhall lay their hands ſeverally upon the head of every one that receiveth the Order of Prieſthood; the receivers humbly kneeling upon their knees, and the Biſhop ſaying,

[545] REceive the holy Ghoſt for the Office and work of a Prieſt in the Church of God, now committed unto thee by the Impoſition of our hands. Whoſe ſins thou doſt forgive, they are forgiven; and whoſe ſins thou doſt retain, they are retained. And be thou a faithful Diſpenſer of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then the Biſhop ſhall deliver to every one of them kneeling, the Bible into his hand, ſaying,

TAke thou authority to preach the Word of God, and to miniſter the holy Sacraments in the Congregation, where thou ſhalt be lawfully appointed thereunto. [546]

¶ When this is done, the Nicene Creed ſhall be ſung or ſaid, and the Biſhop ſhall after that go on in the Service of the Communion, which all they that receive Orders, ſhall take together, and remain in the ſame place where hands were laid upon them, until ſuch time as they have received the Communion.

¶ The Communion being done, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid theſe Collects.

MOſt merciful Father, we beſeech thee to ſend upon theſe thy ſervants, thy heavenly bleſſing, that they may be clothed with righteouſneſs, and that thy word ſpoken by their mouths, may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo that we may have grace to hear and receive what they ſhall deliver out of thy moſt holy Word, or agreeable to the ſame, as the means of our ſalvation, that in all our words and deeds we may ſeek thy glory, and the increaſe of thy Kingdom, through Jeſus Chriſt our Lord. Amen. [547]

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen. [548]

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt be amongſt you, and remain with you always. Amen. [549]

The Conſecration

¶ AND if on the ſame day the Order of Deacons be given to ſome, and the Order of Prieſthood to others; The Deacons ſhall be firſt preſented, and then the Prieſts: And it ſhall ſuffice that the Litany be once ſaid for both. The Collects ſhall both be uſed; firſt that for Deacons, then that for Prieſts. The Epiſtle ſhall be Eph. iv. 7—13, as before in this Office. Immediately after which, they that are to be made Deacons, ſhall take the Oath of Supremacy, be Examined and Ordained, as is above preſcribed. Then one of them having read the Goſpel (which ſhall be either out of S. Matth. ix. 36.—38 as before in this Office; or elſe S. Luke xii. 35,—38. as before in the Form for the Ordering of Deacons) they that are to be made Prieſts ſhall likewiſe take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.

The Form of Ordaining or Conſecrating of an

Arch-biſhop, or Biſhop;

Which is always to be performed upon ſome Sunday or Holy-day.

¶ When all things are duly prepared in the Church, and ſet in Order; after Morning Prayer is ended, the Arch-Biſhop (or ſome other Biſhop appointed) ſhall begin the Communion-Service; in which this ſhall be

The Collect.

[550] ALmighty God, who by thy Son Jeſus Chriſt didſt give to thy holy Apoſtles many excellent gifts, and didſt charge them to feed thy flock; Give grace, we beſeech thee, to all Biſhops, the Paſtors of thy Church, that they may diligently preach thy Word, and duly adminiſter the godly Diſcipline thereof; and grant to the people that they may obediently follow the ſame, that all may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. Amen.

¶ And another Bishop shall read

The Epistle.

THis is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil. 1 Tim. iii. 1. [551]

¶ Or this, for the Epistle.

FRom Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministry which I have re- Acts xx. 17. [552]

ceived of the Lord Jeſus, to teſtifie the Goſpel of the grace of God. And now behold, I know that ye all among whom I have gone preaching the Kingdom of God, ſhall ſee my face no more. Wherefore I take you to record this day, that I am pure from the bloud of all men. For I have not ſhunned to declare unto you all the counſel of God. Take heed therefore unto your ſelves, and to all the flock over the which the holy Ghoſt hath made you Overſeers, to feed the Church of God, which he hath purchaſed with his own bloud. For I know this, that after my departing, ſhall grievous wolves enter in among you, not ſparing the flock. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them. Therefore watch, and remember, that by the ſpace of three years I ceaſed not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. I have coveted no mans ſilver or gold, or apparel, yea, you your ſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

¶ Then another Biſhop ſhall read

The Goſpel.

S. John xxi. 15.

[553]

JEſus ſaith to Simon Peter, Simon, ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon, ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. He ſaith unto him the third time, Simon, ſon of Jonas, loveſt thou me? Peter was grieved becauſe he ſaid

unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

¶ Or elſe this.

THe ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad, when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained. S. John xx. 19. [554]

¶ Or this.

JEſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghoſt: teaching them to obſerve all things whatſoever I have commanded you: And lo I am with you alway, even unto the end of the world. S. Mat. xxviii. 18. [555]

¶ After the Goſpel, and the Nicene Creed, and the Sermon are ended, the Elected Biſhop (veſted with his Rotchet) ſhall be preſented by two Biſhops unto the Arch-Biſhop of that Province (or to ſome other Biſhop appointed by lawful Commiſſion) the Arch-Biſhop ſitting in his Chair near the holy Table, and the Biſhops that preſent him, ſaying,

MOſt Reverend Father in God, we preſent unto you this godly and well-learned man, to be Ordained and Conſecrated Biſhop. [556]

¶ Then ſhall the Archbiſhop demand the Queens Mandate for the Conſecration, and cauſe it to be read. And the Oath touching the acknowledgement

of the Queens Supremacy, ſhall be miniſtred to the perſons Elected, as it is ſet down before in the Form for the Ordering of Deacons. And then ſhall alſo be miniſtred unto them the Oath of due obedience to the Archbiſhop, as followeth.

The Oath of due Obedience to the Archbiſhop.

[557] IN the Name of God. Amen. I. N. choſen Biſhop of the Church and See of N. do profeſs and promiſe all due reverence and obedience to the Archbiſhop, and to the Metropolitical Church of N. and to their ſucceſſors; So help me God, through Jeſus Chriſt.

¶ This Oath ſhall not be made at the Conſecration of an Archbiſhop.

¶ Then the Archbiſhop ſhall move the Congregation preſent to pray, ſaying thus to them.

[558] BRethren, it is written in the Goſpel of S. Luke, That our Saviour Chriſt continued the whole night in prayer, before he did chooſe and ſend forth his twelve Apoſtles. It is written alſo in the Acts of the Apoſtles, That the Diſciples who were at Antioch, did faſt and pray before they laid hands on Paul and Barnabas, and ſent them forth. Let us therefore, following the example of our Saviour Chriſt and his Apoſtles, firſt fall to prayer, before we admit and ſend forth this perſon preſented unto us, to the work whereunto we truſt the holy Ghoſt hath called him.

¶ And then ſhall be ſaid the Litany, as before, in the Form of Ordering Deacons: Save only that after this place, That it may pleaſe thee to illuminate all Biſhops, &c. the proper Suffrage there following, ſhall be omitted, and this inſerted in ſtead of it;

[559] THat it may pleaſe thee to bleſs this our brother Elected, and to ſend thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praiſe and glory of thy Name.

Answer.

We beseech thee to hear us, good Lord.

¶ Then shall be said this Prayer following.

ALmighty God, giver of all good things, [560]
who by thy holy Spirit hast appointed divers Orders of Ministers in thy Church, mercifully behold this thy servant now called to the work and Ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

¶ Then the Archbishop sitting in his Chair, shall say to him that is to be Consecrated,

BRother, forasmuch as the holy Scripture, [561]
and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own bloud; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness how you be minded to behave your self in the Church of God.

ARe you perswaded that you be truly called to this [562]
Ministration, according to the will of our Lord Jesus Christ, and the Order of this Realm?

Answer.

I am so perswaded.

The Archbishop.

ARe you perswaded that the holy Scriptures contain [563]
sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ?

And are you determined out of the ſame holy Scriptures to inſtruct the people committed to your charge; and to teach or maintain nothing as required of neceſſity to eternal ſalvation, but that which you ſhall be perſwaded may be concluded and proved by the ſame?

Anſwer.

I am ſo perſwaded and determined by Gods grace.

The Archbiſhop.

[564] WIll you then faithfully exercise your ſelf in the ſame holy Scriptures, and call upon God by prayer, for the true underſtanding of the ſame; ſo as you may be able by them to teach and exhort with wholſome doctrine, and to withſtand and convince the gainſayers?

Anſwer.

I will ſo do, by the help of God.

The Archbiſhop.

[565] ARe you ready with all faithful diligence to baniſh and drive away all erroneous and ſtrange Doctrine, contrary to Gods word; and both privately and openly to call upon, and encourage others to the ſame?

Anſwer.

I am ready, the Lord being my helper.

The Archbiſhop.

[566] WIll you deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in this preſent world, that you may ſhew your ſelf in all things an example of good works unto others, that the adverſary may be aſhamed, having nothing to ſay againſt you?

Anſwer.

I will ſo do, the Lord being my helper.

The Archbiſhop.

[567] WIll you maintain and ſet forward, as much as ſhall lie in you, quietneſs, love, and peace among all men; and ſuch as be unquiet, diſobedient, and criminous within your Dioceſs, correct and puniſh, accord-

ing to ſuch authority as you have by Gods word, and as to you ſhall be committed by the Ordinance of this Realm?

Anſwer.

I will ſo do by the help of God.

The Archbiſhop.

WIll you be faithful in ordaining, ſending, or laying hands upon others? [568]

Anſwer.

I will ſo be by the help of God.

The Archbiſhop.

WIll you ſhew your ſelf gentle, and be merciful for Chriſts ſake to poor and needy people, and to all ſtrangers deſtitute of help? [569]

Anſwer.

I will ſo ſhew my ſelf, by Gods help.

¶ Then the Archbiſhop ſtanding up, ſhall ſay,

ALmighty God, our heavenly Father, who hath given you a good will to do all theſe things, grant alſo unto you ſtrength and power to perform the ſame; that he accompliſhing in you the good work which he hath begun, you may be found perfect and irreprehenſible at the latter day, through Jeſus Chriſt our Lord. Amen. [570]

¶ Then ſhall the Biſhop Elect put on the reſt of the Epiſcopal habit, and kneeling down [Veni, Creator Spiritus] ſhall be ſung or ſaid over him, the Archbiſhop beginning, and the Biſhops, with others that are preſent, anſwering by Verſes, as followeth.

COme, holy Ghoſt, our ſouls inſpire, [571]
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.

The Conſecration

Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endleſs ſong;

Praiſe to thy eternal merit,
Father, Son, and holy Spirit.

¶ Or this.

[572] COme, holy Ghoſt, eternal God, &c. as before in the Form for Ordering Prieſts.

¶ That ended, the Archbiſhop ſhall ſay,

Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Let us pray.

[573] ALmighty God, and moſt merciful Father, who of thine infinite goodneſs haſt given thine only and dearly beloved Son Jeſus Chriſt, to be our Redeemer, and the author of everlaſting life; who after that he had made perfect our redemption by his death, and was aſcended into heaven, poured down his gifts abundantly upon men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Doctors, to the edifying and making perfect his Church; Grant, we beſeech thee, to this thy ſervant ſuch grace, that he may evermore be ready to ſpread abroad thy Goſpel, the glad tidings of reconciliation with thee, and uſe the authority given him, not to deſtruction, but to ſalvation; not to hurt, but to help; ſo that as a wiſe and faithful ſervant, giving to thy family their portion in due ſeaſon, he may at laſt be received into everlaſting joy, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt liveth and reigneth one God, world without end. Amen.

# of Bishops.

¶ Then the Archbishop and Bishops present shall lay their hands upon the head of the Elected Bishop, kneeling before them upon his knees, the Archbishop saying,

REceive the holy Ghost, for the Office and work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: For God hath not given us the spirit of fear, but of power, and love, and sobernels. [574]

¶ Then the Archbishop shall deliver him the Bible, saying,

GIve heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them, that the encreale coming thereby may be manifest unto all men. Take heed unto thy self, and to doctrine, and be diligent in doing them: for by so doing, thou shalt both save thy self, and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remils; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. Amen. [575]

¶ Then the Archbishop shall proceed in the Communion Service; with whom the new Consecrated Bishop (with others) shall also communicate.

¶ And for the last Collect, immediately before the Benediction, shall be said these Prayers.

MOst merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy holy Spirit, that he preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all pati- [576]

ence and doctrine; but alſo may be to ſuch as believe, a wholſom example in word, in converſation, in love, in faith, in chaſtity, and in purity; that faithfully fulfilling his courſe, at the latter day he may receive the crown of righteouſneſs laid up by the Lord, the righteous judge, who liveth and reigneth one God with the Father, and the holy Ghoſt, world without end. Amen.

[577] PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

[578] THe peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt be amongſt you, and remain with you always. Amen.

A Form of Prayer

With Thankſgiving, to be uſed yearly upon the Fifth day of November.

A Form of Prayer

With Faſting, to be uſed yearly upon the Thirtieth of January.

A Form of Prayer

With Thankſgiving, to be uſed yearly upon the Nine and twentieth day of May.

MARIE R.

[579] OUr Will and Pleasure is, That these Three Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, and the Twenty ninth of May, be forthwith Printed and Published, and for the future annexed to the Book of Common Prayer, and Liturgy of the Church of England, to be used yearly on the said days, in all Cathedral and Collegiate Churches and Chappels, in all Chappels of Colledges and Halls within both Our Universities, and of Our Colledges of Eaton and Winchester, and in all Parish-Churches and Chappels within Our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at White-Hall the Sixth day of October 1692. In the Fourth year of Our Reign.

By Her Majesties Command.

Nottingham.

A Form of
Prayer with Thanksgiving,

To be used yearly upon the Fifth day of November, for the happy deliverance of King James I. and the Three Estates of England, from the most Traiterous and Bloody intended Massacre by Gun-Powder: And also for the happy Arrival of his Majesty King William on this Day, for the Deliverance of our Church and Nation.

¶ The Minister of every Parish shall give warning to his Parishioners publickly in the Church at Morning Prayer, the Sunday before, for the due Observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth day of November, shall read publickly, distinctly, and plainly, the Act of Parliament, made in the third Year of King James the First, for the Observation of it.

¶ The Service shall be the same with the usual Office for Holidays in all things; Except where it is hereafter otherwise appointed.

¶ If this day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.

¶ Morning Prayer shall begin with these Sentences.

THe Lord is full of compassion, and mercy: long-suffering, and of great goodness. Psal. ciii. 8.

[580]

He will not alway be chiding: neither keepeth he his anger for ever. Ver. 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. Ver. 10.

¶ Instead of Venite exultemus shall this Hymn following be used; one Verse by the Priest, and another by the Clerk and people.

OGive thanks unto the Lord, for he is gracious: and his mercy endureth for ever. Psal cvii. 1.

[581]

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy. Ver. 2.

Many a time have they fought against me from my youth up: may Israel now say. Psal. cxxix. 1.

Pſal. cxxix. 2. Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

Pſal. xxxv. 7. They have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

Pſal. lvii. 7. They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.

Pſal. cxlvii. 5. Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

Ver. 6. The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

Pſal. lxxx. 17. Let thy hand be upon the man of thy right hand: and upon the ſon of man whom thou madeſt ſo ſtrong for thine own ſelf.

Ver. 18. And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Proper Pſalms, lxiv. cxxiv. cxxv.

¶ Proper Leſſons, The firſt, 2 Sam. xxij. Te Deum. The ſecond, Acts xxiij. Jubilate.

¶ In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the Queen.

Prieſt.
O Lord, ſave the Queen;
People.
Who putteth her truſt in thee.
Prieſt.
Send her help from thy holy place.
People.
And evermore mightily defend her.
Prieſt.
Let her enemies have no advantage againſt her.
People.
Let not the wicked approach to hurt her.

¶ Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.

[582] ALmighty God, who haſt in all ages ſhewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies, and malicious practiſes of all the enemies thereof; We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty deliverance of our gracious Soveraign King James the Firſt, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England, then aſſembled in Parliament, by Popiſh treachery appointed as ſheep to the

ſlaughter, in a moſt barbarous, and ſavage manner, beyond the examples of former ages. From this unnatural conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be aſcribed all honour and glory in all Churches of the ſaints, from generation to generation, through Jeſus Chriſt our Lord. Amen.

ACcept alſo, moſt gracious God, of our unfeigned thanks for filling our hearts again with joy and gladneſs, after the time that thou hadſt afflicted us, and putting a new ſong into our mouths, by bringing his Majeſty King William, upon this day, for the deliverance of our Church and nation from Popiſh Tyranny and arbitrary power. We adore the wiſdom and juſtice of thy Providence, which ſo timely interpoſed in our extreme danger, and diſappointed all the deſigns of our enemies. We beſeech thee, give us ſuch a lively and laſting ſenſe of what thou didſt then, and haſt ſince that time done for us, that we may not grow ſecure and careleſs in our obedience, by preſuming upon thy great and undeſerved goodneſs; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our religion, which thou haſt in a marvellous manner preſerved to us. Let truth and juſtice, brotherly kindneſs and charity, devotion and piety, concord and unity, with all other virtues, ſo flouriſh among us, that they may be the ſtability of our times, and make this Church a praiſe in the earth. All which we humbly beg for the ſake of our bleſſed Lord and Saviour. Amen. [583]

¶ In the end of the Litany (which ſhall always this day be uſed) after the Collect [We humbly beſeech thee, O Father, &c.] ſhall this be ſaid which followeth.

ALmighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterpriſe, plotted, and intended this day to have been executed againſt the King, and the whole State of England, for the ſubverſion of the Government, and Religion eſtabliſhed among us; and didſt likewiſe upon this day wonderfully conduct thy ſervant King William, and bring him ſafely into England, to preſerve us from the attempts of our enemies to bereave us of our Religion and Laws: We moſt humbly praiſe and magnifie thy moſt glorious Name for thy unſpeakable goodneſs towards us, expreſſed in both theſe acts of thy mercy. We confeſs it has been of thy mercy alone, that we are not conſumed: For our ſins have cried to heaven againſt us; and our iniquities juſtly called for vengeance upon us. But thou haſt not dealt with us after our ſins, nor rewarded us after our iniquities; nor given us over, as we deſerved, to be a prey to our enemies; but haſt in mercy delivered us from their malice, and preſerved us from death and deſtruction. Let the conſideration of this thy repeated goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruine. And increaſe in us more and more a lively faith and love fruitful in all holy obedience; that thou maiſt ſtill continue thy favour, with the light of thy Goſpel, to us and our poſterity for evermore; and that for thy dear Sons ſake, Jeſus Chriſt our only Mediatour and Advocate. Amen. [584]

¶ Instead of the Prayer [In time of War and Tumults] shall be used this Prayer following.

[585] O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen Victoria, and all that are put in authority under her, with Judgment and justice, to cut off all such workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail against us, or triumph in the ruine of thy Church among us: But that our gracious Soveraign and her Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. Amen.

¶ In the Communion Service, instead of the Collect for the day, shall this which followeth, be used.

[586] ETernal God, and our most mighty protector, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy power, wisdom, and goodness in preserving the King, and the three Estates of the Realm of England assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a fresh instance of thy loving-kindness towards us. We bless thee for giving his late Majesty King William a safe arrival here, and for making all opposition fall before him, till he became our King and Governour. We beseech thee to protect and defend our Soveraign Queen Victoria, and all the Royal Family, from all treasons and conspiracies; Preserve her in thy faith, fear, and love; prosper her Reign with long happiness here on earth; and crown her with everlasting glory hereafter; through Jesus Christ our only Saviour and Redeemer. Amen.

The Epistle.

Rom. xiii. 1. [587] LEt every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

Gunpowder Treason.

The Gospel.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him: And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of: For the Son of man is not come to destroy mens lives, but to save them. And they went to another village. S. Luke ix. 51. [588]

¶ After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.

¶ This sentence is to be read at the Offertory.

WHatsoever ye would that men should do to you, do ye even so to them; for this is the law, and the prophets. S. Matth. vii. 12. [589]

¶ After the Prayer for the Church militant this following Prayer is to be used.

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign Lady, Queen VICTORIA; and a spirit of fervent zeal for our holy Religion which thou hast so wonderfully rescued, and established, a blessing to us and our posterity. And this we beg for Jesus Christ his sake. Amen. [590]

A Form of Prayer with Fasting,

To be used yearly on the Thirtieth of January. Being the day of the Martyrdom of the blessed King CHARLES the First; to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity.

¶ If this day shall happen to be Sunday, this form of Service shall be used and the Fast kept the next day following. And upon the Lords day next before the day to be kept, at Morning Prayer, immediately after the Nicene Creed, notice shall be given for the due observation of the said day.

¶ The Service of the day shall be the same with the usual Office for Holidays in all things; except where it is in this Office otherwise appointed.

The Order for Morning Prayer.

¶ He that ministreth, shall begin with one or more of these sentences.

Dan. ix. 9, 10. TO the Lord our God belong mercies and forgivenesses, [591] though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

Jer. x. 24. Correct us, O Lord, but with judgment: not in thine anger, lest thou bring us to nothing.

Psal. cxlii. 2. Enter not into judgment with thy servants, O Lord: for in thy sight shall no man living be justified.

¶ Instead of Venite exultemus the Hymn following shall be said or sung; one verse by the Priest, another by the Clerk and People.

Psal. cxix. 137. RIghteous art thou, O Lord: and just are thy judgments!

Neh. ix. 33. Thou art just, O Lord, in all that is brought upon us: for thou [592] hast done right, but we have done wickedly.

Psal. lxxiii. 2. Nevertheless, our feet were almost gone: our treadings had well-nigh slipped.

Ver. 3. For why? we were grieved at the wicked: we did also see the ungodly in such prosperity.

K. Charles Martyr.

The people ſtood up, and the rulers took counſel together : againſt the Lord, and againſt his Anointed. Pſal. ii. 2.

They caſt their heads together with one conſent : and were confederate againſt him. Pſal. lxxxiii. 5.

He heard the blaſphemy of the multitude, and fear was on every ſide : while they conſpired together againſt him, to take away his life. Pſal. xxxi. 15.

They ſpoke againſt him with falſe tongues, and compaſſed him about with words of hatred : and fought againſt him without a cauſe. Pſal. cix. 2.

Yea, his own familiar friends, whom he truſted : they that eat of his bread laid great wait for him. Pſal. xli. 9.

They rewarded him evil for good : to the great diſcomfort of his ſoul. Pſal. xxxv. 12.

They took their counſel together, ſaying, God hath forſaken him : perſecute him, and take him, for there is none to deliver him. Pſal. lxxi. 9.

The breath of our noſtrils, the Anointed of the Lord was taken in their pits : of whom we ſaid, Under his ſhadow we ſhall be ſafe. Lam. iv. 20.

The adverſary and the enemy entered into the gates of Jeruſalem : ſaying, When ſhall he die, and his name periſh? Ier. 12. Pſal. xli. 5.

Let the ſentence of guiltineſs proceed againſt him : and now that he lieth, let him riſe up no more. Ier. 8.

Falſe witneſſes alſo did riſe up againſt him : they laid to his charge things that he knew not. Pſal. xxxv. 11.

For the ſins of the people, and the iniquities of the prieſts : they ſhed the blood of the juſt in the midſt of Jeruſalem. Lam. iv. 13.

O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united : for in their anger they ſlew a man ; Gen. xlix. 6.

Even the man of thy right hand : the Son of man, whom thou hadſt made ſo ſtrong for thine own ſelf. Pſal. lxxx. 17.

In the ſight of the unwiſe he ſeemed to die : and his departure was taken for miſery. Wiſd. iii. 2.

They fools counted his life madneſs, and his end to be without honour : but he is in peace. Wiſd. v. 4. and iii. 3.

For though he was puniſhed in the ſight of men : yet was his hope full of immortality. Wiſd. iii. 4.

How is he numbered with the children of God : and his lot is among the ſaints! Wiſd. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth : be favourable and gracious unto Sion. Pſal. xciv. 1. and li. 18.

Be merciful, O Lord, unto thy people, whom thou haſt redeemed : and lay not innocent blood to our charge. Deuteron. xxi. 8.

O ſhut not up our ſouls with ſinners : nor our lives with the blood-thirſty. Pſal. xxvi. 9.

Deliver us from blood-guiltineſs, O God, thou that art the God of our ſalvation : and our tongues ſhall ſing of thy righteouſneſs. Pſal. li. 14.

For thou art the God that haſt no pleaſure in wickedneſs : neither ſhall any evil dwell with thee. Pſal. v. 4.

Thou wilt deſtroy them that ſpeak leaſing : the Lord abhors both the blood-thirſty and deceitful man. Ier. 6.

O how ſuddenly do they conſume : periſh, and come to a fearful end! Pſal. lxxiii. 18.

Yea, even like as a dream, when one awaketh : ſo didſt thou make their image to vaniſh out of the city. Ier. 19.

K. Charles Martyr.

Rev. xv. 3. Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of saints.

Psal. cxix. 137. Righteous art thou, O Lord: and just are thy judgements.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Proper Psalms, ix. x. xj.

¶ Proper Lessons, { The First, 2 Sam. j.
{ The Second, S. Matth. xxvij.

¶ Instead of the first Collect at Morning Prayer shall these two which next follow be used.

[593] O Most mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men; who in thy heavy displeasure didst suffer the life of our gracious Soveraign King Charles the First, to be (as this day) taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this Land, nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: but pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. Amen.

[594] BLessed Lord, in whose sight the death of thy saints is precious; We magnifie thy Name for thine abundant grace bestowed upon our Martyred Soveraign; by which he was enabled so chearfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murtherers. Let his memory, O Lord, be ever blessed among us, that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our Land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediatour and Advocate. Amen.

¶ In the end of the Litany, (which shall always on this Day be used) immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.

[595] O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

K. Charles Martyr.

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes, receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins; Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners: but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come; through Jeſus Chriſt our Lord. Amen. [596]

TUrn thou us, O good Lord, and ſo ſhall we be turned: Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, faſting, and praying: For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt, when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen. [597]

¶ In the Communion Service, after the Prayer for the Queen [Almighty God, whoſe kingdom is everlaſting, &c.] inſtead of the Collect for the Day ſhall theſe two be uſed.

O moſt mighty God, &c.
Bleſſed Lord, in whoſe ſight, &c. } As in the Morning Prayers.

The Epiſtle.

SUbmit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as ſupream; or unto governours, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with wel-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth. 1 S. Pet. ii. 13. [598]

K. Charles Martyr.

The Gospel.

S. Matth. xxi. 33.

[599]

THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to huſbandmen, and went into a far countrey. And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruits of it. And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe. But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other huſbandmen, which ſhall render him the fruits in their ſeaſons.

¶ After the Nicene Creed, ſhall be read, inſtead of the Sermon for that Day, the firſt and ſecond parts of the Homily againſt Diſobedience and wilful Rebellion, ſet forth by Authority; or the Miniſter who officiates ſhall preach a Sermon of his own compoſing upon the ſame argument.

¶ In the Offertory ſhall this Sentence be read.

S. Matth. vii. 12. WHatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the Law and the Prophets.

¶ After the Prayer, [For the whole ſtate of Chriſts Church, &c.] theſe two Collects following ſhall be uſed.

[600]

O Lord, our heavenly Father, who didſt not puniſh us as our ſins have deſerved, but haſt in the midſt of judgment remembred mercy; We acknowledge it thine eſpecial favour, that, though for our many and great provocations thou didſt ſuffer thine Anointed bleſſed King CHARLES the Firſt, (as on this day) to fall into the hands of violent and blood-thirſty men, and barbarouſly to be murthered by them, yet thou didſt not leave us for ever as ſheep without a ſhepherd, but by thy gracious providence didſt miraculouſly preſerve the undoubted heir of his Crowns, our then gracious Soveraign King CHARLES the Second, from his bloody enemies, hiding him under the ſhadow of thy wings, until their tyranny was overpaſt, and didſt bring him back in thy good appointed time to ſit upon the throne of his Father, and together with the Royal Family didſt reſtore to us our ancient government in Church and State. For theſe thy great and unſpeakable mercies we render to thee our moſt humble and unfeigned thanks; beſeeching thee ſtill to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Soveraign Queen VICTORIA, a long and a happy reign over us: So we that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord and Saviour. Amen.

K. Charles Martyr.

AND grant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. Amen. [601]

The Order for Evening Prayer.

¶ The Hymn appointed to be uſed at Morning Prayer inſtead of Venite exultemus ſhall here alſo be uſed before the Proper Pſalms.

RIghteous art thou, O Lord, &c.

¶ Proper Pſalms, lxxix. xciv. lxxxv.

¶ Proper Leſſons, { The firſt, Jere. xij. or Dan. ix. to v. 22. / The ſecond, Heb. xj. v. 32. and xij. to v. 7.

¶ Inſtead of the firſt Collect at Evening Prayer, ſhall theſe two which next follow be uſed.

OAlmighty Lord God, who by thy wiſdom not only guideſt and ordereſt all things moſt ſuitably to thine own juſtice, but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy ſinful people do here fall down before thee, confeſſing that thy judgments were right in permitting cruel men, ſons of Belial, (as on this day) to imbrue their hands in the blood of thine Anointed; we having drawn down the ſame upon our ſelves, by the great and long provocations of our ſins againſt thee; For which we do therefore here humble our ſelves before thee, beſeeching thee to deliver this Nation from bloodguiltineſs (that of this day eſpecially) and to turn from us and our poſterity all thoſe judgments which we by our ſins have worthily deſerved: Grant this for the all-ſufficient merits of thy Son our Saviour Jeſus Chriſt. Amen. [602]

BLeſſed God, juſt, and powerful, who didſt permit thy dear ſervant, our dread Soveraign King CHARLES the Firſt, to be (as upon this day) given up to the violent out-rages of wicked men, to be deſpightfully uſed, and at the laſt murthered by them; Though we cannot reflect upon ſo foul an act, but with horrour and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed, whom thou waſt pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit, thou didſt ſuffer them to proceed to ſuch an height of violence as to kill him, and to take poſſeſſion of his throne; yet didſt thou in great mercy preſerve his ſon, whoſe right it was, and at length by a wonderful providence bring him back, and ſet him thereon, to reſtore thy true Religion, and to ſettle peace amongſt us: For theſe thy great mercies, we glorifie thy Name, through Jeſus Chriſt our bleſſed Saviour. Amen. [603]

K. Charles Martyr.

¶ Immediately after the Collect [Lighten our darkneſs, &c.] ſhall theſe three next following be uſed.

O Lord, we beſeech, &c.
O moſt mighty God, &c.
Turn thou us, &c.
} As before at Morning Prayer.

¶ Immediately before the Prayer of Saint Chryſoſtom, ſhall this Collect which next followeth be uſed.

[604] ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgments like the great deep; and who, by that barbarous murder (as on this day) committed upon the ſacred perſon of thine Anointed, haſt taught us, that neither the greateſt of kings, nor the beſt of men are more ſecure from violence, than from natural death; Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendour of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon our ſelves as ſinful duſt and aſhes; but that (according to the example of this thy bleſſed Martyr) we may preſs forward to the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end: And all this for thy Son our Lord Jeſus Chriſt his ſake; To whom, with thee, and the holy Ghoſt be all honour, and glory, world without end. Amen.

A Form of
Prayer with Thankſgiving
to Almighty God,

For having put an end to the Great Rebellion, by the Reſtitution of the King and Royal Family, and the Reſtoration of the Government after many Years interruption; which unſpeakable Mercies were wonderfully completed upon the Twenty-ninth of May, in the Year 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

¶ The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the Obſervation of the Twenty-ninth Day of May yearly, as a Day of Publick Thankſgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lords Day next before every ſuch Twenty-ninth of May, and notice to be given for the due Obſervation of the ſaid Day.

¶ The Service ſhall be the ſame with the uſual Office for Holidays; except, where it is in this office otherwiſe appointed.

¶ If this day ſhall happen to be Aſcenſion-day, or Whitſunday, the Collects of this Office are to be added to the Offices of thoſe feſtivals in their proper places: If it be Sunday, or Tueſday in Whitſun-week, or Trinity Sunday, the Proper Pſalms appointed for this Day, inſtead of thoſe of ordinary Courſe, ſhall be alſo uſed, and the Collects added as before; and in all theſe caſes the reſt of this Office ſhall be omitted: But if it ſhall happen to be any other Sunday, this whole Office ſhall be uſed, as it followeth, entirely. And what Feſtival ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving, the following Hymn, appointed inſtead of Venite exultemus, ſhall be conſtantly uſed.

¶ Morning Prayer ſhall begin with theſe Sentences.

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. Dan. ix. 9, 10.

It is of the Lords mercies that we were not conſumed: becauſe his compaſſions fail not. Lam. iii. 22.

The Reſtoration of

¶ Inſtead of Venite exultemus ſhall be ſung or ſaid this Hymn following; one Verſe by the Prieſt, and another by the Clerk and people.

Pſal. lxxix. 1. MY ſong ſhall be alway of the loving-kindneſs of the Lord: with my mouth will I ever be ſhewing forth his truth from one generation to another.

[606]

Pſal. cxi. 4. The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

Pſal. cvi. 2. Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe?

Pſal. cxi. 2. The works of the Lord are great: ſought out of all them that have pleaſure therein.

Pſal. cxlvii. 6. The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

Pſal. ciii. 6. The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong.

Ver. 9. For he will not alway be chiding: neither keepeth he his anger for ever.

Ver. 10. He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſs.

Ver. 11. For look how high the heaven is in compariſon of the earth: ſo great is his mercy toward them that fear him.

Ver. 13. Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

Pſal. lxvi. 9. Thou, O God, haſt proved us: thou alſo haſt tried us, even as ſilver is tried.

Ver. 11. Thou ſuffereddſt men to ride over our heads, we went through fire and water: but thou haſt brought us out into a wealthy place.

Pſal. lxxi. 18. O how great troubles and adverſities haſt thou ſhewed us! and yet didſt thou turn and refreſh us: yea, and broughteſt us from the deep of the earth again.

Pſal. cxxxvi. 23, 24. Thou didſt remember us in our low eſtate, and redeem us from our enemies: for thy mercy endureth for ever.

Pſal. lxxxv. 1. Lord, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.

Pſal. lix. 10. God hath ſhewed us his goodneſs plenteouſly: and God hath let us ſee our deſire upon our enemies.

Pſal. xx. 8. They are brought down and fallen: but we are riſen and ſtand upright.

Pſal. xxxvi. 12. There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

Pſal. cxv. 12. The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

Ver. 13. He ſhall bleſs them that fear the Lord: both ſmall and great.

Pſal. cvii. 21. O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

Ver. 22. That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs!

Pſal. lxxviii. 4. And not hide them from the children of the generations to come: but ſhew the honour of the Lord, his mighty and wonderful works that he hath done!

Ver. 6, 9. That our poſterity may alſo know them, and the children that are yet

unborn : and not be as their forefathers a faithless and stubborn generation. Psal. lxxviii. 6, 9.

Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart. Psal. lxviii. 26.

Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us. Ver. 19.

O let the wickedness of the wicked come to an end : but establish thou the righteous. Psal. vii. 9.

Let all those that seek thee be joyful and glad in thee : and let all such as love thy salvation say alway, The Lord be praised. Psal. xl. 19.

Glory be to the Father, and to the Son : and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Proper Psalms, cxxiv, cxxvj, cxxix, cxviij.

¶ Proper Lessons, { The First, 2 Sam. xix. v. 9. or Numb. xvi. Te Deum. / The Second, The Epistle of St. Jude. Jubilate Deo.

¶ The Suffrages next after the Creed shall stand thus.

Priest.

O Lord, shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord, save the Queen;

Answer.

Who putteth her trust in thee.

Priest.

Send her help from thy holy place.

Answer.

And evermore mightily defend her.

Priest.

Let her enemies have no advantage against her.

Answer.

Let not the wicked approach to hurt her.

Priest.

Endue thy Ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Priest.

Be unto us, O Lord, a strong tower.

Answer.

From the face of our enemies.

Prieſt.

O Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

¶ Inſtead of the firſt Collect at Morning Prayer ſhall theſe two which follow be uſed.

[607] ALmighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for the wonderful deliverance of theſe Kingdoms from The Great Rebellion, and all the Miſeries and Oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs that we were not utterly delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. Amen.

[608] O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence didſt deliver us out of our miſerable confuſions; by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Soveraign Lord, King CHARLES the Second, notwithſtanding all the power and malice of his enemies; and, by placing him on the Throne of theſe Kingdoms, didſt reſtore alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former Peace and Proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs, to acknowledge thine unſpeakable goodneſs herein, as upon this day ſhewed unto us, and to offer unto thee our ſacrifice of praiſe for the ſame; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of ourſelves; vowing all holy obedience in thought, word and work, unto thy Divine Majeſty; and promiſing all loyal and dutiful Allegiance to thine Anointed Servant now ſet over us, and to her Heirs after her; whom we beſeech thee to bleſs with all increaſe of grace, honour and happineſs, in this world, and to crown her with immortality and glory in the world to come, for Jeſus Chriſt his ſake our only Lord and Saviour. Amen.

¶ In the end of the Litany (which ſhall always this Day be uſed) after the Collect [We humbly beſeech thee, O Father, &c.] ſhall this be ſaid which next followeth.

[609] ALmighty God, who haſt in all ages ſhewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the malicious Conſpiracies and wicked Practices of all their enemies; We yield unto thee our unfeigned thanks and praiſe, as for thy many other great and publick mercies, ſo eſpecially for that ſignal and wonderful Deliverance, by thy wiſe and good Providence as upon this day completed, and vouchſafed to our then moſt gracious Soveraign King CHARLES the Second, and all the Royal Family, and in them, to this whole Church and State, and all orders and degrees of

men in both, from the unnatural Rebellion, Uſurpation, and Tyranny of ungodly and cruel men, and from the ſad confuſions and ruin thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy mercy; not our foreſight, but thy Providence; not our own arm, but thy right hand, and thine arm, did reſcue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy Name be aſcribed all Honour, and Glory, and Praiſe, with moſt humble and hearty thanks, in all Churches of the Saints: Even ſo bleſſed be the Lord our God, who alone doeth wondrous things, and bleſſed be the Name of his Majeſty for ever; through Jeſus Chriſt our Lord and only Saviour. Amen.

¶ In the Communion Service, immediately before the reading of the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the Queen and the Collect of the Day.

O Almighty God, &c.
O Lord God of our ſalvation, &c. } As before at Morning Prayer.

The Epiſtle.

BEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that, whereas they ſpeak againſt you as evil-doers, they may, by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lords ſake; whether it be to the King, as ſupreme; or unto Governours, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. 1 S. Pet. ii. 11. [610]

The Goſpel.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars; and unto God, the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way. S. Matt. xxii. 16. [611]

¶ In the Offertory ſhall this Sentence be read.

NOt every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. S. Matth. vii. 21. [612]

Restoration of the Royal Family.

¶ After the Prayer [For the whole state of Christs Church, &c.] this Collect following shall be used.

[613] ALmighty God and heavenly Father, who, of thine infinite and unspeakable goodnes towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traiterous, heady, and high-minded men, who, under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effected the utter destruction of his Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodnes already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us: Abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Soveraign Queen VICTORIA, and all that are put in authority under her, with judgment and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Soveraign Lady the Queen, with the whole Royal Family, from all Treasons and Conspiracies. Be unto her an helmet of salvation, and a strong tower of defence against the face of all her enemies; clothe them with shame and confusion, but upon Herself and her Posterity let the Crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation; through Jesus Christ our only Saviour and Redeemer, to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. Amen.

A Form of
Prayer with Thanksgiving
to Almighty God;
To be used in all Churches and Chapels within this Realm, every Year, upon the Twentieth Day of June; being the Day on which her Majesty began her happy Reign.

¶ The Service shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.

¶ If this Day shall happen to be Sunday, this whole Office shall be used, as it followeth, entirely.

¶ Morning Prayer shall begin with these sentences.

I Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 Tim. ii. 1, 2, 3. [614]

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. John i. 8, 9.

¶ Instead of Venite exultemus the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and people.

O Lord our Governour: how excellent is thy Name in all the world! Psal. viii. 1.

Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him? Psal. cxliv. 3. [615]

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psal. cxi. 4.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psal. cvii. 21.

Behold, O God our defender: and look upon the face of thine Anointed. Psal. lxxxiv. 9.

O hold thou up her goings in thy paths: that her footsteps slip not. Psal. xvii. 5.

Grant the Queen a long life: and make her glad with the joy of thy countenance. Psal. lxi. 6. and xxi. 6.

Let her dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve her. Psal. lxi. 7.

In her time let the righteous flourish: and let peace be in all our borders. Psal. lxxii. 7. and cxlvii. 14.

Pſal. cxxxii. 19. As for her enemies, clothe them with ſhame: but upon herſelf let her crown flouriſh.

Pſal. lxxii. 18. Bleſſed be the Lord God, even the God of Iſrael: which only doeth wondrous things.

Uer. 19. And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Proper Pſalms, xx, xxi, ci.

Proper Leſſons, { The Firſt, Joſh. i. to the end of the ninth Uerſe. Te Deum. The Second, Rom. xiii. Jubilate Deo.

¶ The Suffrages next after the Creed ſhall ſtand thus.

Prieſt.

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord, ſave the Queen;

Anſwer.

Who putteth her truſt in thee.

Prieſt.

Send her help from thy holy place.

Anſwer.

And evermore mightily defend her.

Prieſt.

Let her enemies have no advantage againſt her.

Anſwer.

Let not the wicked approach to hurt her.

Prieſt.

Endue thy Miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful.

Prieſt.

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt.

Be unto us, O Lord, a ſtrong tower;

Anſwer.

From the face of our enemies.

the Twentieth of June.

Priest.

O Lord, hear our prayer;

Answer.

And let our cry come unto thee.

¶ Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for Her Majestys Accession to the Throne.

ALmighty God, who rulest over all the kingdoms of the World, and [616] disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Soveraign Lady, Queen VICTORIA upon the Throne of this Realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days; direct all her counsels and endeavours to thy glory, and the welfare of her people; and give us grace to obey her cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint her cares for the publick good; let her always possess the hearts of her people, that they may never be wanting in honour to her Person, and dutiful submission to her Authority; let her Reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. Amen.

¶ In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer, for the Queen and Royal Family, be used.

O Lord our God, who upholdest and governest all things in heaven [617] and earth; receive our humble prayers, with our hearty thanksgivings, for our Soveraign Lady VICTORIA, as on this day, set over us by thy grace and providence to be our Queen; and so together with her bless ADELAIDE the Queen Dowager, The Prince ALBERT, ALBERT Prince of WALES, and all the Royal Family; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. Amen.

¶ Then shall follow this Collect, for Gods protection of the Queen against all her enemies.

MOst gracious God, who hast set thy servant VICTORIA our Queen [618] upon the Throne of her Ancestors, we most humbly beseech thee to protect her on the same from all the dangers to which she may be exposed; Hide her from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all her enemies, that no secret conspiracies, nor open violences, may disquiet her Reign; but that, being safely kept under the shadow of thy wing, and supported by thy power, she may tri-

umph over all oppoſition; that ſo the world may acknowledge thee to be her defender and mighty deliverer in all difficulties and adverſities; through Jeſus Chriſt our Lord. Amen.

¶ Then the Prayer for the High Court of Parliament (if ſitting.)

¶ In the Communion Service, immediately before the reading of the Epiſtle, inſtead of the Collect for the Queen, and that of the Day, ſhall be uſed this Prayer for the Queen, as ſupreme Governour of this Church.

[619] BLeſſed Lord, who haſt called Chriſtian Princes to the defence of thy Faith, and haſt made it their duty to promote the ſpiritual welfare, together with the temporal intereſt of their people; We acknowledge with humble and thankful hearts thy great goodneſs to us, in ſetting thy Servant our moſt gracious Queen over this Church and Nation; Give her, we beſeech thee, all thoſe heavenly graces that are requiſite for ſo high a truſt; Let the work of thee her God proſper in her hands; Let her eyes behold the ſucceſs of her deſigns for the ſervice of thy true Religion eſtabliſhed amongſt us; And make her a bleſſed inſtrument of protecting and advancing thy truth, wherever it is perſecuted and oppreſſed; Let Hypocriſy and Profaneneſs, Superſtition and Idolatry, fly before her face: Let not Hereſies and falſe Doctrines diſturb the peace of the Church, nor Schiſms and cauſeleſs Diviſions weaken it; But grant us to be of one heart and one mind in ſerving thee our God, and obeying her according to thy will: And that theſe bleſſings may be continued to after-ages, let there never be one wanting in her houſe to ſucceed her in the government of this United Kingdom, that our poſterity may ſee her childrens children, and peace upon Iſrael. So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation. Amen.

The Epiſtle.

1 S. Pet. ii. 11.

[620] DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that, whereas they ſpeak againſt you as evil-doers, they may, by your good works which they ſhall behold, glorify God in the day of viſitation. Submit yourſelves to every ordinance of man for the Lords ſake; whether it be to the King, as ſupreme; or unto governours, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Goſpel.

S. Matth. xxii. 16.

[621] AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? ſhew me the tribute-

money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar the things which are Cesars; and unto God the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

¶ After the Nicene Creed shall follow the Sermon.

¶ In the Offertory shall this Sentence be read:

LEt your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. S. Matth. v. 16.

[622]

¶ After the Prayer [For the whole state of Christs Church &c.] these Collects following shall be used.

A Prayer for Unity.

[623]

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

[624]

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

[625]

GRant, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. Amen.

[626]

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

[627]

THe peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

"Victoria R.

[628] "OUr Will and Pleasure is, That these Four Forms of Prayer
" and Service, made for the Fifth of November, the Thirtieth
" of January, the Twenty-ninth of May, and the Twentieth of
" June, be forthwith printed and published, and annexed to the
" Book of Common Prayer and Liturgy of the United Church of England
" and Ireland, to be used yearly on the said Days, in all Cathedral and
" Collegiate Churches and Chapels; in all Chapels of Colleges and Halls
" within Our Universities of Oxford, Cambridge, and Dublin, and of Our
" Colleges of Eton and Winchester, and in all Parish-Churches and
" Chapels within those parts of Our United Kingdom called England and
" Ireland.

" Given at Our Court at Kensington the Twenty-first Day of
" June, 1837, in the First Year of Our Reign.

" By Her Majesty's Command,

"J. Russell."

Finis.

PRINTED BY C. WHITTINGHAM, CHISWICK.

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